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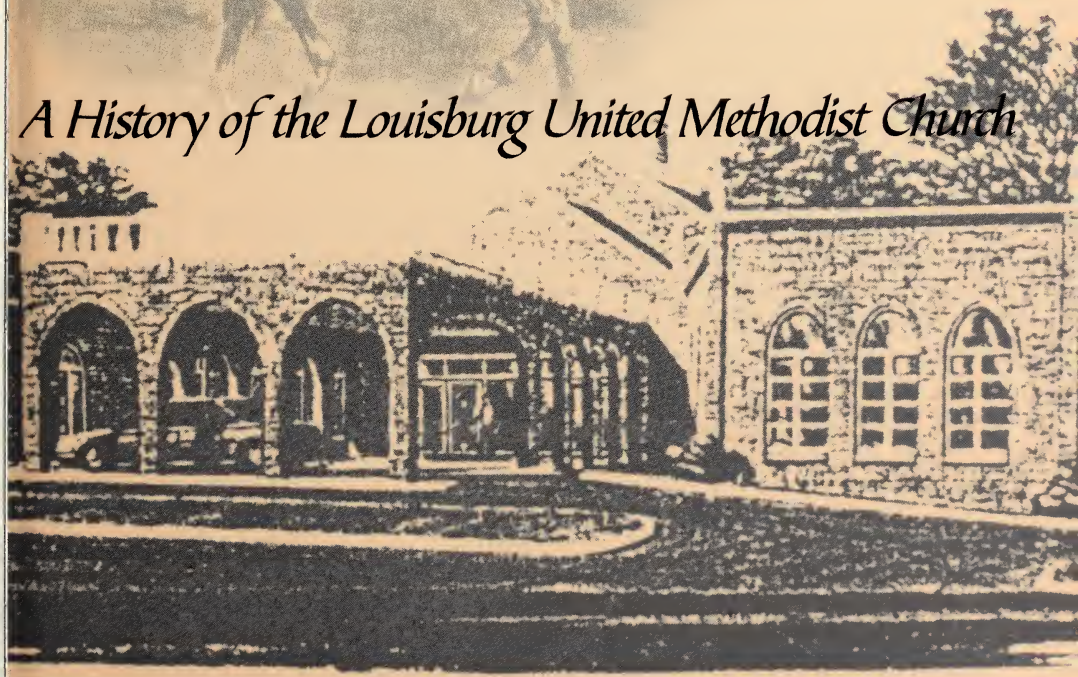
COVENANT MADE ON EARTH

A History of the Louisburg United Methodist Church



Sarah I. Davis

Covenant Made on Earth:

A History of the Louisburg United Methodist Church 1785-1995

by Sarah I. Davis

Louisburg NC 2001

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GIFT, SARAH I. DAVIS

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Foreword

The title comes from "A Covenant Prayer in the Wesleyan Tradition," No. 607 in the *United Methodist Hymnal* (1989). The concluding lines are "And the covenant which I have made on earth, let it be ratified in heaven." The covenanter is not solely the individual but also the congregation, and the covenant of the spirit with the divine includes service on earth. Since the 18th century the followers of John Wesley have borne in mind the injunction "Feed my sheep."

The Louisburg United Methodist Church celebrated its bicentennial in April 1985, the anniversary of the first conference at Green Hill, which was also the first annual conference of the Methodist Church in America, organized in 1784. The date of the bicentennial was well chosen. Holding the 1785 conference in Louisburg meant that in this place there were local Methodist leaders of some significance and that they had a loyal and active following, perhaps forming a Society, even if they did not have a church building. The historical sequence may have been that first there existed people who wanted religious services; next arrived the preachers they gathered to hear; then came an organization that regularly filled their needs. The Green Hill conference was the first annual gathering of those who had formed such an organization nationally; locally, however, it is noteworthy that, in addition to the "prophets of the long road" who were present for the conference, there were in attendance two significant leaders of early Methodism who were also residents of the town of Louisburg. One was Green Hill, the host, a local preacher, significant civic leader active on the side of the colonists in the Revolution, and a member of the North Carolina legislature. The other was the last person to climb the stairs and enter the room before the beginning of the session; this was John King, who had arrived from England in 1770 and since then had made a name and a place for himself from Philadelphia to North Carolina. He had married a resident of the Louisburg area and had settled a few miles from town with his growing family. Before his saddlebags touched the floor, Dr. Thomas Coke had called upon him for the invocation (McTyeire, p. 270).

The history of the Louisburg Methodist Church, then, must begin with the activity of Methodists in the area. The Green Hill conference is a logical target date. Established local leaders and a gathering of local Methodists made this significant event a logical choice for the beginning of the Louisburg Methodist Church. The area was Bute County, part of which became Franklin County early in 1779, and part

of which became Louisburg by legislative charter late in 1779. The first church building belonging to Methodists in Louisburg was constructed on land bought for the purpose in 1830. In the preceding century, however, a structure on the Franklinton road three miles from town was used by any denomination that had a preacher to preach in it. Methodist itinerants also preached at Green Hill's house outside town. After the conference, local Methodists knew their significance to the movement.

Before 1785, when the conference took place, and certainly by 1780, when Asbury first preached there, Green Hill's home came to be known among traveling Methodist preachers as a place to stop overnight and often also to preach. The importance for Methodism of the place that would in 1779 become Louisburg increased with the addition of John King in 1778. Thus both Hill and King were residents of Louisburg at the time of the establishment of the Tar River Circuit in 1779, and such itinerants as Francis Poythress, Daniel Shine, and William Ormond, stationed on the Tar River Circuit, served a Methodist gathering living in this area. Although neither Green Hill nor John King lived out his life in Louisburg, both were active Methodist leaders residing during the 1770s and 1780s in the settlement that became Louisburg.

A church's history is perhaps for the greater part made up of decisions of the congregation or of appointed governing groups within the congregation. Where there is no organized congregation, or where information about it is lacking, accounts of the people making up the church are a substitute, their actions with regard to the church first, their life stories subsequently. In this way the history of the Louisburg church begins with the conferences in the area, the conference leaders who were residents, and the appointed circuit riders who served the region. Assuming that a number of people were needed to build or buy a church in 1830, our knowledge of congregational history starts at that point. Even then, however, much of the history of the congregation in both the 18th and the 19th centuries is made up of the stories of individuals who functioned in the church. This history reflects also the congregation's perpetual and significant relationship to Louisburg College and its predecessors, the local male and female academies.

In writing about the 20th century, with its shifting population and frequent relocations of members of the congregation, I have listed many more names — of board members, of committee members, of program participants — than the outsider will care to read. However, for people who gave decades of service or attendance to the church, mention of the name substitutes for acknowledgement of their being part of the vital body of the congregation. Official records constitute a

mere overlay that at best reveals an abstract framework of the make-up of the church. The index, although there are sure to be omissions, is a reference tool providing some slight acknowledgement of many members of the congregation and perpetuating their names.

A further service of the index is to amplify access to the themes and events of the various pastorates. Recognition of pastors in chronological order in each chapter is uneven and necessarily fails to represent the various pastorates; the index leads the researcher to additional information regarding ministers.

Soon after I retired and returned to Louisburg, Judge Hamilton Hobgood of the Board of Trustees asked me if I would serve as historian of the church. In view of the fact that the Church already had a historian, a capable one who knew the local scene much better than I from having lived in it continuously, and considering that I had lived elsewhere for about forty-five years, I understood the request to mean that the Church wanted a written history, which the historian, teaching full time, lacked time to write. After several years of miscellaneous reading and research in the past of the Church and the Methodist movement, I began writing seriously about five years ago. It will be up to historian Joe Pearce to continue this history past 1995, as well as to add what has been omitted from my account.

I owe thanks to many people — in manuscript collections, in libraries, on the internet. The first person to respond positively to this history was the Rev. C. B. Owens, who found the 1970-1995 chapter, which I wrote first, helpful. Welcome encouragement of publication came with the arrival of Minister A. Gene Cobb in 1999. An enthusiastic supporter throughout was Dr. James H. Overton, retired Methodist minister living in Winston-Salem, whose collection of books on Methodist history occupies a special place in the C. W. Robbins Library of Louisburg College. Dr. Overton sent me a written reaction to each chapter as he received it, each letter containing valuable criticism. I am grateful to Louisburg College Librarian Judy Parrish for, among many helpful services, introducing me to Dr. Overton and the collection. In the congregation, my faithful reader and informed adviser, chapter by chapter, was Mary Anne Person, active in and knowledgeable about the church since 1950. Doris Davis gave me valuable material, published and unpublished, from Green Hill, including a principal source for the mid-19th century. Others who generously gave their time to augmenting my information are credited in the lists of sources following each section.

Documentation

Information has been documented according to the following system: Author's names and publication data are listed alphabetically at the end of each chapter. In the text, sources are given in parentheses following the information presented, as, for example, "(Brooks)," if the source is unpublished, or "(E. H. Davis, p. 16)" if the source is published and there is also a work by another Davis in the same bibliography.

Louisburg NC March 2001

Chapter 1

The 18th-Century Beginnings: The Founding Fathers

The 18th-Century Scene. Founding Fathers: Two Local Preachers. Green Hill: *Early Days and Revolutionary Activity; Green Hill after the Revolution; Hill Genealogy.* John King. The Layman's Experience: *Societies, Bands, and Classes. Meeting Houses and Church Buildings.*

The Eighteenth–Century Scene

William Byrd, an aristocratic, Church-of-England Virginian, wrote in his history of the establishment of the North Carolina-Virginia boundary in 1728 his impressions of the religious condition of the boundary area. Quakerism, he wrote, "prevails much in the lower end of Nansimond county, for want of Ministers to Pilot the People in a decenter way to Heaven." The "ill Reputation" of the area made clergymen unwilling to serve there. "Thus, whether the Churches be quite void or but indifferently filled, the Quakers will have an Opportunity of gaining Proselytes. Tis a wonder no Popish Missionaries are sent from Maryland to labour in the Neglected Vineyard, who we know have Zeal enough to traverse Sea and Land on the Meritorious Errand of making converts. Nor is it less strange that some Wolf in Sheep's cloathing arrives not from New England to lead astray a Flock that has no shepherd" (Byrd, p. 68). The inhabitants of North Carolina, he continued, "live in a climate where no clergyman can Breathe, any more than Spiders in Ireland" (p. 72). They are married by a justice of the peace, he wrote, and, "if a parson happen to appear," their children are baptized. There follows his judgment of Edenton, North Carolina: "I believe this is the only Metropolis in the Christian or Mahometan World, where there is neither Church, Chappel, Mosque, Synagogue, or any other Place of Public Worship of any Sect or Religion whatsoever" (p. 96). Even though, within a mile of the Edenton courthouse, a chapel of the established church was built in 1703 by the vestrymen of St. Pauls (p. 96), its chances of keeping a pastor were, according to Byrd and other sources, poor.

Such a setting was ripe for the Methodist movement. But Wesley's representatives would not arrive in North Carolina for another thirty

years. George Whitefield wrote a decade after Byrd that a scarce population lived at a distance from places of worship, which amounted to "a few churches scattered among a dispersed population." In North Carolina," he observed, "there is scarcely so much as the form of religion" (Lambert, p. 100-101).

The Methodist movement was a part of the religious revivalism of the 18th century to which the name "The Great Awakening" has been applied. All the colonies appear to have been affected by the preaching of George Whitefield, even by the first of his seven tours, that of 1739-1740. Benjamin Franklin wrote that after Whitefield's first visit to Philadelphia it "was wonderful to see the change soon made in the manners of our inhabitants"; they had been "thoughtless or indifferent about religion" before; but now "one could not walk thro' the town in an evening without hearing psalms sung in different families of every street" (Franklin, p. 97). And the Presbyterian Samuel Davies, especially his preaching in Virginia between 1748 and 1759, furthered the spread of the revivalism that is evidenced in the increase in Baptists and Methodists before the Revolution. In the 1770s the Virginia clergyman Devereux Jarrett similarly inspired fervor in both Virginia and North Carolina. By 1776, "northeastern North Carolina and southern Virginia had become the cradle of southern Methodism in one of the biggest revivals ever experienced by the Methodist church in America" (Watson, p. 94). Revivalism promoted the growth of shared interests among colonies, of opposition to the Anglican church and royal officials, and of a sense of the importance of the spiritual experience of the individual, a democratic impulse in religion.

Conversion, or immediate individual response to God, was essential, not only that of persons of status in church and society but also conversion of the condemned man on the steps of the gallows. And when sermons were preached and saved souls were counted, as Asbury recounts in his journals, no distinction was made as to color, whether red, black, or white; conversion was a democratic and intensely personal experience that did not necessarily take place at the altar rail. The prototype of the conversion experience for Methodists is that of John Wesley on Aldersgate Street in London. Jesse Lee, born in Virginia in 1758 and experiencing maximum exposure to evangelists (his father was a Methodist), described his own conversion as taking place as a result of "distress of soul" when he was "alone in the field." "One morning being in deep distress, and . . . viewing myself as hanging over the pit, I was constrained to cry in earnest for mercy, and the Lord came to my relief and delivered my soul from the burden and guilt of sin!" That this was a conversion experience was confirmed for him later by the answers he gave to a religious neighbor who questioned him on the subject (Thrift, pp. 7-10).

The revivalist themes were virtually inescapable in the 18th century. Literacy increased enormously during both the 17th and 18th centuries (Lambert, p. 138), and Whitefield's revivals commanded attention in the colonial newspapers, which were established and became extremely popular from the 1740s. In the press, only Britain's war with Spain commanded equal attention with Whitefield's revivals (Lambert, p. 107). In 1739, Whitefield brought with him to America abundant experience in using the printing press to attract attention to his ministry (Lambert, p. 92), and between 1737 and 1745, his works were printed in the colonies at a ratio of one copy for every eleven people (Lambert, p. 137).

Revivalism had its unattractive side. Although one writer condemned "the incoherent, wild, and unconnected jargon" of Whitefield's associates, he then acknowledged that these preachers "had greater success than the Church of England clergymen" (Belden, p. 215). The Bishop of Oxford "disapproved of the hysterical phenomenon that attended John Wesley's early preaching in the open as 'a horrid thing, a very horrid thing'" (Rowse, p. 152). Nevertheless, the very "deadness and dullness of the religious world" around the early Methodists made the societies (worship and study groups that met apart from regular worship services) a significant and attractive outlet (Belden, pp. 24-25).

Methodism was a late comer among the religious sects. In North Carolina, Quakers appear to have been a significant minority sect at the end of the seventeenth century. Baptists established a congregation in 1727, and Presbyterians (the Scotch and Scotch-Irish), who began arriving in the first decade of the eighteenth century, steadily gained strength through the century (Powell, pp. 124-125). Philadelphia was the breeding ground of both the Methodist and the Baptist movements, but of the Baptists first. In North Carolina, the Kehukee Baptist church in what is now Halifax County was established in 1729 and the Reedy Creek church in Bute (Warren) County in 1745 (Allen). The Church of England maintained its dominance in Virginia and in the new east-coast settlements of North Carolina, though it was essentially inactive in the scattered settlements of the interior. Nevertheless, one reason for the flourishing of the Methodist form of revivalism in the South was the fact that it was an outgrowth of the Church of England (Sweet, p. 66); one only moved into the next pew, even if one's father did not make the move.

One of Wesley's appointed representatives, who arrived in North Carolina in 1772, was moved by the absence of the church in the province. Joseph Pilmore preached at Currituck Courthouse on Sunday, December 19, and felt his efforts were successful. "I felt my heart greatly affected with tender concern for the people in this

Province who are in general as sheep having no Shepherd." The province, he continued, was two hundred miles wide, settled almost four hundred miles "in length from the sea," and the Church of England was established there. Yet "in all this Country there are but eleven Ministers!" (Maser, p. 169).

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Green Hill

Early Days and Revolutionary Activity. Studies of Green Hill set a few fundamental facts to the fore; all biographers admit at the outset that very little is known about him. He was born on 3 November 1741 in Granville (later Bute) County, and died in September 1826 in the home he built at the turn of the century near Nashville, Tennessee. His father was Green Hill, a landowner "of substantial means" (Malone), and his mother was Grace Bennett, daughter of William Bennett of Northampton County NC. William Bennett, who was born in Nansemond County, Virginia, in 1690, and died in Northampton County in 1765 (Allen), was a major landowner and a colonel of militia in 1748. On her mother's side, Grace Bennett was a daughter of a member of the Van Cortlandt and Van Rennselaer families of New York (see "Hill Genealogy").

Nothing is known concerning his childhood and education. Malone tells us that he and his brothers William and Henry were members of the Blandford-Bute Masonic Lodge. He attended five North Carolina provincial congresses in the 1770s, and his home in Louisburg was for decades a stopover for traveling Methodists. He was host to four Methodist conferences at his home in Louisburg. In Tennessee he advanced beyond the stage of "local preacher" to "full connection" as a Methodist minister and then as deacon.

Green Hill's life and labors centered about two themes, which prove to be closely related in origin. He was an active participant in the American Revolution on the one hand and a leader in the rise of Methodism in North Carolina on the other. Growing up in a period of passionate feeling about religious issues, at some point he moved over into the newer branch of the faith of his father. Green Hill the elder was a vestryman of the Anglican Church appointed in the parish of St. George in 1758 (Malone). But the son responded to the currents of religious feeling around him: He may have been affected by the revivalism of Samuel Davies in Virginia in the 1750s though not by Davies' Presbyterianism.

George Whitefield's evangelical tours of the Colonies, which began in 1739, were a part of the ambience of Green Hill's childhood. The Methodists were late-comers to the denominational scene of colonial North Carolina, but they probably came at just the right time to influence the young Green Hill, born in 1741. The first Methodist sermon preached in North Carolina is generally said to be that of Joseph Pilmoor in Currituck Courthouse on 28 September 1772. By

"Green Hill's House," Louisburg, North Carolina, built about 1775. From W. L. Grissom, *History of Methodism in North Carolina from 1772 to the Present Time,* Vol I. Nashville: Methodist Episcopal Publishing House, 1905.

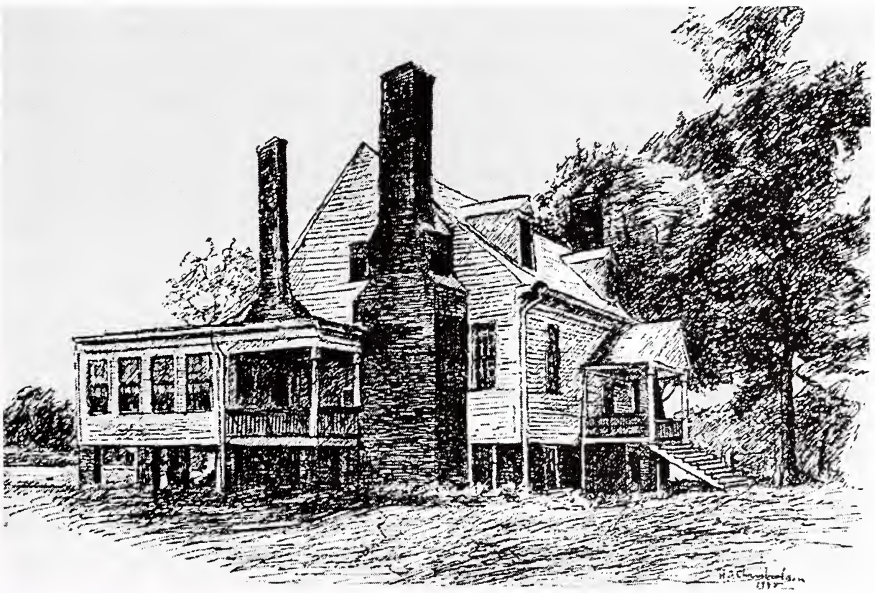
the time of this "official" arrival of Methodism, Green Hill was thirty-one years old and almost surely already converted to Methodism and the American Revolution. It is impossible to know whether he was persuaded by revivalist sermons, by reports of them in the newspapers, or by reading the well-disseminated works of Whitefield — or perhaps by some individual bringer of the message to Northampton County or southern Virginia.

In any case, Francis Asbury, on his first visit to North Carolina in the summer of 1780, found the home of Green Hill a natural place to stop. That, however, was a late date. Masonic records yield earlier dates which may pertain to revivalism as well as to the revolutionary impulse. The three brothers William, Henry, and Green Hill, Jr., were all Masons, members of the Blandford-Bute Masonic Lodge of Masons (Malone). This lodge had been formed and held meetings in Bute County as early as 1766 (Allen, p. 5). The first lodge hall, Allen writes, was a few miles from old Jones's Springs, a famous watering place for nearly a century, not far from the old Bute County Courthouse. The lodge was afterward moved to Warrenton and became Johnston-Caswell No. 10, of which Allen was a member. The members for the most part came from the vicinity of Petersburg, Virginia, the source of the name Blandford; the Petersburg Blandford lodge was in fact chartered in 1757. These lodges, Allen writes, "were, during the Revolutionary period, really Committees of Deliberation on the State of the Country, and, therefore, the minutes cease for the period of the war" (Allen, p. 5), implying that the goal of the lodges was revolution.

Further evidence is the fact that George Washington's laying of the cornerstone of the national capitol on September 18, 1793, and W. R. Davie's laying of the cornerstone of the first building of the University of North Carolina at Chapel Hill on October 12, 1793, were "carried out basically according to the rites of the Masonic order, Washington being the country's leading Mason and Davie being the grand master in North Carolina" (Powell, p. 20). Davie was a colonel of militia in the Salisbury/Charlotte area in 1781, when Green Hill served as chaplain during that crucial year of the war. If Petersburg people attended the lodge meetings, they could have brought the news of revivalism even as they fanned the flame of revolution.

The father was not a Methodist, but the three sons were. The father was not known to be a Mason, but the three sons were. The conjunction of revivalism and the revolutionary impulse is evident in the generational divergence.

Three significant revivalists impinged upon Green Hill's home territory. There was the revival in Virginia in the years 1772-1775 led by the Reverend Devereux Jarrett, a Church of England minister as were the Wesleys. In the period of Jarrett's phenomenal success in Virginia, Green Hill was just over thirty years of age. In the case of Jarrett, there is a good chance that Green Hill beheld the man himself and heard him preach, in view of the fact that Jarrett during these years visited North Carolina and preached in the counties of Northampton,



The Green Hill House as Remodelled in the 1930's. From Emory S. Bucke, ed., *History of American Methodism*, Vol I. Nashville: Abingdon, 1964.

Halifax, Warren and Franklin (Bute, at the time), and Granville (Sweet, p. 72). Also in 1772 the Methodist Robert Williams was assigned to service in Petersburg. Williams was an English "local preacher" who had come to the colony at the same time as Boardman and Pilmoor, with Wesley's consent but without the official appointment given the other two (Sweet, p. 58).

Similarly, Hill eventually certainly heard John King. He could conceivably have been converted well past the age of thirty by John King (Charles Davis; Queen). King was appointed by the Conference of 1774 to the Norfolk Circuit. Green Hill's first wife, Nancy Thomas, having died in 1772, he married Mary Seawell, of the Brunswick County, Virginia, family, on June 3, 1773. John King married Sallie Seawell, a sister of Mary, on December 14, 1775, thus becoming the brother-in-law of Green Hill. It is reasonable to assume that King met Sallie Seawell while preaching on the Norfolk circuit. Further, it is probable that Hill and the Seawells —Mary, Sallie, and their brother Benjamin — of Bute County, North Carolina, were Methodists by 1774. Asbury's reference in the journal in July 1780, "Rode home with Dr. King; his wife was in Society," probably means that John King met Sallie Seawell in a Methodist society in North Carolina, where her father and his family had lived since 1770 (Carroll, p. 33; Grissom, p. 87).

Such a conjunction of influences from the late 1760s into the late 1770s must surely have been the determining factors in the life of the young Green Hill. There is no final evidence as to when he built his house; however, when Edward Hill Davis remodelled it in the early 1930s, he put the year 1775 on one of the chimneys. Green Hill was twenty-two years of age when he married Nancy Thomas on October 13, 1763. He was to become, over the next eleven years, the father of five children. Nancy Thomas Hill died on January l6, 1772. The father of five small children married Mary Seawell the following year and eventually added eight children to his household.

The chief influences on the young Green Hill II, then, would appear to be, first, his father's moving to North Carolina in 1735, to some part of what was then Bertie County. Also an important influence was his connection to the Blandford-Bute Masonic Lodge, which could have begun as early as 1766, perhaps earlier if he knew some of the Petersburg members. Between 1772 and 1775 he could have heard the Reverend Devereux Jarrett preach in his own or a neighboring county of North Carolina. His marriage into the Seawell family in 1773 would have confirmed his interest in both Methodism and the Revolution. And then John King, appointed in 1774 to the Norfolk circuit and married into the Seawell family in 1775, "retired to the life of a local

preacher and doctor" (Wilkerson, p. 10), buying land in Franklin County near Louisburg in 1781.

Nevertheless, in spite of the religious and familial convergence of Hill and King, there appears to have been an important area of divergence in Hill's preoccupation with the cause of independence. King, on the other hand, was asked to affirm his alliegance (he was, after all, an Englishman and a minister of a sect that was originally part of the Church of England) in 1778 in Louisburg (Davis, p. 87). Green Hill had already begun an active civic life.

Green Hill represented Bute County at the colonial assembly at New Bern on August 25, 1774; at the assembly at New Bern on April 3, 1775; at the Second Provincial Congress in Hillsborough beginning August 21, 1775; and at the Halifax Congress, April 4, 1776 (Malone). Although even some Whig leaders denied before 1776 that they were seeking separation from England (Lefler, p. 216), Green Hill seems to have moved steadily in that direction.

A stormy reaction, in the form of tea parties, to England's resumption of its effort to tax colonial trade led to the call for a continental congress. In North Carolina, Governor Josiah Martin refused to call a meeting of the Assembly in time to elect delegates to such a congress. The result was an assembly called by the speaker, in angry defiance of the governor, in New Bern on August 25, 1774, and the election of delegates. "The First Provincial Congress of North Carolina was a significant meeting. . . . a practical demonstration of self-government, originating in the people. . . . an example of intercolonial cooperation by the people's chosen deputies, in defiance of royal authority" (Lefler, p. 202). This was Green Hill's first colonial assembly.

His second originated similarly. It met in New Bern on April 3, 1775, and again elected Hooper, Caswell, and Hewes delegates to the Second Continental Congress, that of 1775. Governor Martin dissolved the royal assembly on April 8 and by the end of May had fled the capital. The collapse of royal authority in North Carolina led to the third of Green Hill's assemblies, that at Hillsborough on August 20, 1775, called to establish a provisional state government and to prepare for war. On November 15, 1775, he was a signatory of the protest by twenty Bute County citizens against the imposition by parliament of taxes on the colonies (Willard, p. 20).

The fourth of his congresses was at Halifax on April 4, 1776, and it resulted in the "Halifax Resolves," to the effect that "the delegates for this Colony in the Continental Congress be impowered to concur with the delegates of the other Colonies in declaring Independency, and forming foreign alliances . . .," reserving the right to shape a

constitution and laws for the colony and choose its delegates to future congresses (Lefler, p. 218).

At the Hillsborough congress of August 1775, plans were laid for a militia as well as for a provisional government. Green Hill accepted at this congress a commission as second major to the Bute militia regiment (Malone). Some of the regiments formed at this time were soon called into action. In Virginia, Governor Dunmore had seized Norfolk and built a fort on the road leading south from Norfolk. Three North Carolina regiments won a victory at Great Bridge on December 14, 1775, and drove the British from Norfolk. One of them was that of Col. Nicholas Long of Halifax, whose son Gabriel was already known to Green Hill in Louisburg; the two families would later intermarry. In 1775 some seven hundred North Carolinians helped in South Carolina in the defeat of the Scovellites in the Snow Campaign. Then the war came to North Carolina in the battle of Moore's Creek Bridge, February 27, 1776. This significant victory deflected the forces of invasion from North Carolina for about four years.

In the meantime, Green Hill was elected representative from Bute to the first session of the state legislature held in New Bern in 1777. Inside Bute he was also active, holding the appointive office of justice of the court (magistrate). Upon the division of Bute into Franklin and Warren counties in 1779, he and his brother William were two of the four witnesses to the deed recording the purchase of the 100 acres of land for Louisburg, the county seat (Malone). He was also appointed by the Court of Pleas and Quarter Sessions as a "land processioner," or surveyor who established property lines, important in a time of original land grants and vast holdings (E. H. Davis, p. 75). He shared with three others, one of them his brother Henry, the function of processioning the land "down Tar River to the county line."

In 1781 Green Hill moved into the arena of the war, enlisting as chaplain of the Tenth Regiment, Sharp's Company, seeing action in the area of Salisbury (Malone; Jesse Lee gives 1780 as the date). These were crucial days of the Revolution, when military encounters in the area in which Green Hill enlisted determined the surrender of Cornwallis at Yorktown on October 18, 1781. Buoyed by his success in subjugating South Carolina and Georgia, Cornwallis set his sights upon North Carolina and Virginia. Victorious at Camden, Cornwallis advanced to Charlotte; but the defeat of British forces at King's Mountain made him retreat into South Carolina again. Upon his return, General Nathanael Greene's strategic retreats before Cornwallis in the areas of Salisbury and Guilford Courthouse drew the British away from their base of supplies in South Carolina and won a tactical victory at Guilford Courthouse in spite of the fact that it was the colonial army that retreated.

A descendant of Green Hill's wrote that in the course of one of these colonial retreats "Chaplain Green Hill aroused the troop with a vigorous sermon while they encamped briefly near Salisbury, North Carolina. His text was: 'Quench not the Spirit'" (Cox, p. 41). Jesse Lee was a reluctant militiaman on this scene. On Sunday, September 24, 1780, "Mr. Green Hill preached in the camp; his text was 1 Thes. v. 19. 'Quench not the Spirit.'" Lee reports the hardship and the confusion of this crucial period of the war. The next morning, September 25, the Americans left because the British were expected. At Charlotte there was an engagement and several Americans were killed. They marched eighteen miles that day, halted for three hours at night, but marched on before day, having eaten but not slept. The roads were thronged with refugees. They returned to Salisbury, expecting the enemy, and on September 28 crossed the Yadkin River. At this point General Butler took charge. Here the troops heard that "last Saturday" the Americans had won the battle of King's Mountain. Then, on October 18, "Colonel Washington" joined the troops. They then recrossed the Yadkin and arrived at a point "above Salisbury." Then there began the strategically successful retreat that would draw Cornwallis too far from his base of supplies and eventually bring about his retreat to Wilmington following Guilford Courthouse. However, anticlimactically, on Sunday, October 29, Lee was discharged from the army (he had refused to hold a rifle) and went home (Thrift, pp. 32-35).There followed the British advance to Yorktown, the final battle in October 1781, and, while Greene cleared the British from inland South Carolina and Georgia, the surrender to the Americans.

How much action Green Hill saw in this extremely and crucially active area of the war has not been recorded. Of great significance is the fact that he deliberately placed himself in the heat of the war at the very time when the outcome was most uncertain —when the tide of military events would seem to have been running in the direction of a British victory. This fact suggests a selfless concern for the cause he appears long to have believed in.

It is worth noting, too, that Hill had been elected in 1777 to represent Bute County in the first session of the state legislature at New Bern (Malone). According to the rules laid down by the Provincial Congress at Hillsborough in November 1776, a member of the lower house of the legislature of North Carolina could not be an "active clergyman" (Powell, 187). The term must not have included "local preachers" of the Methodist persuasion not yet entered into "full connection." And, still in the legislature, in 1779 Hill introduced the first bill in North Carolina making provision for the indigent of the state (Queen).

In the meantime, in 1780, before he enlisted for action as a chaplain near Salisbury, his home had already been the obvious choice of Francis Asbury when he preached in Louisburg in 1780.

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Green Hill after the Revolution Following the victory of Washington's forces at Yorktown, Green Hill led an active public life. He was elected a councilor of state in 1783. The Council of State was part of the executive branch of the state government, and its seven members were elected by joint ballot of the two houses of the legislature for a term of one year. Independent of the governor, the council had the function of advising the governor in the execution of his duties. Other members of the executive were the secretary of state, the treasurer, and the attorney general (Powell, p. 223). Green Hill was twice reelected to the office, holding it until 1786 (Malone).

Also in 1783 he was elected treasurer for the District of Halifax, one of six military districts into which the state was divided. As a result of a report of a shortage of funds under his management, a legislative committee was assigned in 1789 to investigate. The committee discovered that Green Hill was due a reimbursement of 233 pounds, 13 shillings, and sixpence. The assembly repaid him (Malone, Robbins).

On the local Franklin County scene, he became in December 1785 clerk of the Court of Pleas and Quarter Sessions for the county. He was named by the Court to a four-man committee to arrange for the construction of a bridge across the Tar River at Louisburg. This project having been promptly completed, in 1786 he was also authorized to build a gristmill at Massie's Falls, perhaps a mile upstream from the present bridge across the Tar at Main Street. He set the mill in operation, and it still stood into the twentieth century (Davis, p. 79).

The year 1780 was the time of the first visit of Francis Asbury to the home of Green Hill in Louisburg; this may have been the first meeting of the two. Arriving in Philadelphia in 1771, Asbury had travelled and preached almost annually in Pennsylvania, New Jersey, New York, Maryland, Delaware, Virginia, and what is now West Virginia (Carroll, p. 30). In 1773 Asbury became Wesley's assistant in the colonies, succeeding Boardman (Sweet, p. 68). Because of the status of the Methodist evangelists as clergymen of the Church of England, and because they were British citizens, they were suspect during the American revolution. All "official Wesley itinerants" left the colony during the American revolution (Carroll, p. 58). Wesley had, after all, published an appeal to reason on the subject of the status of the colonies, and it was known that he opposed the war for independence. Asbury alone was left, but he decided to remain in America during the hostilities, even though it meant he could not be active as a Methodist evangelist. During 1778 and 1779 he lived in semi-retirement at the home of Judge White in Delaware, and in 1780 he became a citizen of Delaware. The decision seems to have meant that he could resume his travels. His initial visit to North Carolina began in June, 1780 (Carroll, p. 275).

In 1780, Asbury was thirty-five years of age. Green Hill was thirty-nine. Asbury had just become a citizen, whereas the Hills were native for perhaps as many as four generations. Green Hill had been active in the cause of the revolution for at least a decade. Green Hill was a major landowner and a slave-holder. Asbury was an itinerant. Green Hill had married his second wife in 1773 and was the father of perhaps eight children, the oldest of whom, Jordan, was probably sixteen years old by 1780. Asbury would never marry. Nevertheless, when Asbury described his first encounter with Green Hill, his words were, "I was very finely entertained, and blessed with fellowship at Green Hill's" (Carroll, p. 39). Despite their differences, the movement gave them common ground passionately shared; "fellowship" probably implies the "old-fashioned Methodist welcome" Asbury had received on a larger scale at Philadelphia.

Before he arrived at Green Hill's, Asbury had been ill and in pain, but recovered. He had met Gabriel Long, of Halifax and Franklin counties, and received his contribution to a projected Methodist school, which later became Cokesbury College in Maryland. He had preached, of course, many times, and on Friday, June 23, "rode home with Dr. [John] King" from Nutbush Creek Chapel in Warren County. On that same day he observed that he had "had too mean an opinion of Carolina; it is a much better country, and the people live much better than I expected from the information given me" (Carroll, pp. 33-35), which had probably resembled the report of William Byrd dating from 1728. Nevertheless, the North Carolina people were all too often "hard," "insensible," "unresponsive to the word." Even after the fellowship at Green Hill's, he wrote that he had "never met with so many difficulties as I have met with in this circuit" (p. 40), some of them stemming no doubt from his health and from the difficulties offered by the physical environment.

On Sunday, July 9, 1780, he preached at Green Hill's "to about four hundred souls, on 1 Thess. ii, 4. The subject was new, the people dead. I had not much liberty." Then James O'Kelly spoke, quite well, but "to little purpose. There are evils here; the meeting not solemn; the women appeared to be full of dress, the men full of news. These people are Gospel slighters. I fear some heavy stroke will come on them." The distress of the two preachers was extreme; O'Kelly rose at midnight and "prayed devoutly for me and himself." Asbury felt, on this Sunday at Green Hill's, that "no preaching or preacher will do much good at present. I was condemned for telling humorous anecdotes, and knew not whether it was guilt or fear, lest my friends should think I go beyond the bounds of prudent liberty. It is dreadful, when a preacher is put to it to vindicate himself" (Carroll, p. 41).

His distress is apparent in this statement, but its source is unclear. Nevertheless, one wonders whether Green Hill was aware of this crisis of soul taking place under his roof (if indeed he was at home at the time). He does not seem to have participated in it. It is interesting to compare Jesse Lee's journal entry for July 17, 1780, a few days after Asbury's stop. "I left home [in Halifax County] and set out for the army, and travelled about 25 miles to Mr. Green Hill's, where I was kindly used — I tarried there all night." Then, on Wednesday, the 19th of July, "I set off early in the morning and travelled about 16 miles to Mr. Hines'. In the afternoon we had much conversation on spiritual matters, and in the evening, felt my heart more engaged with God in prayer than usual" (Thrift, p. 26). Again Green Hill had a distressed Methodist guest who left no evidence that the host sympathized with or participated in his disturbance. Jesse Lee was, by his own description, a reluctant draftee into the militia; when he arrived at Salisbury and joined the army, he refused to accept a rifle handed to him, making it clear that he would not kill. He was placed under guard, preached to the troops, agreed to drive a wagon (though he said he had had no experience at driving a wagon), heard Green Hill preach (24 September 1780), and was discharged (Thrift, pp. 32-35). Green Hill, quite the opposite, a leading revolutionary, had become a major of militia for Bute County.

Green Hill was older and more firmly established than any of his several soul-searching guests. Further, we have no record of his thoughts, as we have for Lee and O'Kelly. Considering the number of his guests, participation in — even exploration of — their states of mind, at least in these examples, would have been a large-scale drain on his energy. Necessarily, however, the presence of four hundred people on July 9, some of whom had probably traveled miles to hear Asbury and O'Kelly, must have been an encouraging sight to the host, even if the preachers felt the audience was inattentive. Hill's and Asbury's views of the event may have diverged as widely as did their worldly circumstances.

Asbury's distress is somewhat abated on the next day at the home of Roger Jones near Kittrell. Although the heat continued to be relentless, the crowd was more responsive. "About sixty people; God was with us; the people spoke of the goodness of the Lord." As a result of this meeting, the people of the environs of Jones's formed a Methodist society and built Plank Chapel (Carroll, p. 41), the well-known and still extant church south of Henderson on County Road 1557 in the Bobbitt community. Then on Wednesday, July 12, at "Cooper's upon Tar River," "These people have heard Baptists and Presbyterians, but I fear to little purpose." And on Thursday the 13th, after another dispiriting experience, "I am distressed with the troubles of the times;

and hear there are great commotions" (p. 42). Asbury himself realizes that the war is part of the distraction of his audiences from his sermons: the British were active in South Carolina and Georgia, and within a year would be fighting further west in North Carolina. He gave the war little attention in his journal until in 1783 he visited Hillsboro, observed the ruins of a once "elegant" church, and exclaimed that "to the fightings without were added all the horrors of a civil war within" (p. 56).

It is quite likely that diverging points of view regarding the revolution widely separated Asbury and Hill during these years; the one had worked to bring about a war for independence and saw a purpose being served by the disruptions it caused. Asbury must have associated himself closely with Wesley's point of view; he could only lament the resulting distress. In 1783, having heard the news of a provisional treaty, he observed that peace "may cause great changes to take place amongst us; some for the better and some for the worse. It may make against the work of God: our preachers will be far more likely to settle in the world; and our people, by getting into trade, and acquiring wealth, may drink into its spirit" (p. 57).

In fact, on Wednesday, May 26, 1783, about two weeks before he heard the news and speculated upon the effect of peace, he noted that "I spoke at Green Hill's, to a proud and prayerless people, many of whom were backsliders" (p. 57). Methodism had appealed in England to a people fixed in the rigidity of the English class structure. Without social or economic opportunity, they found an outlet for thwarted talents by becoming leaders at the various levels of the structure of the Methodist societies. Further, the Wesleyan message of the importance of the experience of the individual soul amplified their sense of their potential. In the new country, however, by "getting into trade and acquiring wealth," the people who had made up the Methodist audience might become too worldly to think about salvation. And the preachers could settle on the abundant land, as John King recently had. Asbury stated his belief on this subject when he wrote in New York on June 19, 1789: "To begin at the right end of the work is to go first to the poor, these will, the rich may possibly, hear the truth" (Bilhartz, p. 46). That the rich and comfortable had needs was evident to him; that they could be made aware of them was doubtful. If Green Hill and Francis Asbury discussed such subjects, Asbury never indicates in the journal that they did.

As Wesley's only representative in the new world during the revolution, Asbury was named his assistant for the colonies in 1773 (Sweet, p. 68). At the Christmas Conference in Baltimore on December 26, 1784, he was elected bishop. The first conference of the church formed at the Christmas Conference was appointed for Green

Hill's in April 1785. As often happened, Asbury's account of the conference and its discussions tells us little."Tuesday, 19. Preached at the Cypress chapel, and had many people to hear. I met Doctor Coke at Green Hill's that evening: here we held our conferences in great peace."

Historians have difficulty getting "a satisfactory view of this Conference." Green Hill, a "large slaveholder, a wealthy planter, and a local Methodist preacher" entertained the "entire body" (George Smith, p. 91). He was able to do so because the large top story of his house, now three rooms and a vestibule, was then an unpartitioned space. New work was laid out. Asbury assigned preachers to settlements on the Holston and Yadkin rivers to the west, to the counties of Halifax, Rowan, Caswell, and Guilford, and to settlements on the New, Tar, and Roanoke rivers (George Smith, p. 92). Asbury designated Richard Ivey, Reuben Ellis, and Henry Willis "president elders," the first mention, according to Smith, of presiding elders. The structure was the bishop first, then the elder, the preacher in charge, the junior preacher, the local preacher, and then the class leader. Carroll writes that the conference represented the Carolinas and Virginia, thirty one circuits, and 9,063 members (p. 70). Grissom adds to the list of names of those present John King, Beverly Allen, Jesse Lee, and Philip Bruce (p. 123).

Dr. Thomas Coke, Wesley's other general assistant and superintendent for America, described the conference in his journal: "Tuesday 19. We came to brother Green Hill's, where we held our conference. There were about twenty preachers or more in one house, and by making or laying beds on the floors, there was room for all. We spent three days (from Wednesday to Friday inclusive) in conference, and a comfortable time we had together. In this division we have had 991 increase this year; and have stretched our borders into Georgia. Beverley Allen has met with great encouragement in his visit to Charlestown: a merchant (Mr. Wells) opened his house to him, and was convinced and justified before he went away. We have now 110 members in that state, by the assiduity of a local preacher who lately settled there" (*Arminian Magazine*, I, 345).

Dubose writes that the "entire membership of the Conference, including the two General Superintendents and about twenty preachers from North Carolina and Virginia" were present, and Asbury made appointments to Camden, Georgetown, Charleston, and Georgia as well as to the circuits of North Carolina (Du Bose, p. 134).

Dr. Coke arrived at Green Hill's fresh from the venture of exhorting the members of the Methodist societies to emancipate their slaves (Vickers, p. 95). Having previously sought to exclude slave-owners from membership, at the Christmas Conference of 1784 he sought a rule demanding excommunication for slave-holders. Threatened by a

mob in Virginia a mere matter of days before he arrived at the conference in North Carolina, he raised the subject at the conference in Louisburg. The result was a clash between Coke and Jesse Lee. Lee had, before accepting a circuit, managed the plantation in Halifax County of Gabriel Long, now also a landowner of Franklin County, where the conference was held. According to D. G. Mathews, "Calm, intelligent Jesse Lee, the anti-slavery son of a slave-holder, maintained that the new rule [excommunicating slave-owners] had been ill-timed and ill-advised, since it had excited 'strong prejudices' against the preachers" (Vickers, p. 96). The "breach was healed," we are told, when Dr. Coke understood that Lee was not pro-slavery but objected to an anti-slavery policy as imprudent (Grissom, p. 121). Even so, Coke wrote concerning the conference that the twenty preachers or more in one house had a "comfortable time" together (Grissom, p. 122).

At the time of this conference, the Methodist church had 18,000 members, 104 itinerant preachers, and several hundred local preachers and exhorters (Herbert Asbury, p. 184). It owned or was making use of more than sixty chapels in New York, New Jersey, Delaware, Pennsylvania, Maryland, North Carolina, and Virginia. There were active societies from Georgia to Ashgrove, New York, "where Philip Embury had planted an isolated group of Wesleyans on his removal there from New York City." Freeborn Garrettson and William Black were active in Nova Scotia, and in 1787 Asbury sent Garrettson to upper New York state, where he soon converted six hundred Methodists and formed societies throughout the Hudson Valley. "On Long Island there was a veritable network of Methodist organizations, and there were many in Staten Island and in New Jersey and Pennsylvania." In Maryland and Delaware, "Methodism was the dominant religious faith" (Herbert Asbury, p. 185).

At the end of May 1788 Asbury again stopped at Green Hill's, riding "to Pope's, to Green Hill's, to Long's and to Jones's Chapel" (Carroll, p. 90). He was then pleased with the response of the people of North Carolina: there were "a thousand souls at preaching"; "a hundred blacks joined in society; and they appear to have real religion among them." At "Clark's," there were sixty members; "I feel life among these people." He also preached at "Moore's in Northampton — once a poor, dead people, but now revived, and increased from eleven to sixty members" (Carroll, p. 90).

The second conference at Green Hills occurred in January 1792. On Thursday, January 19, Asbury wrote, "I rode with no small difficulty to Green Hill's, about two hundred miles, the roads being covered with snow and ice. Our conference began and ended in great peace and harmony: we had thirty-one preachers stationed at the

different houses in the neighborhood" (Carroll, p. 113). Although the travel had been difficult, and he had had few hearers, "much weakness of body, and uncomfortable weather," he felt "we have had a good work in the eastern district of North Carolina in the past year" (Carroll, p. 113). If the former colonists were to become too preoccupied with business and wealth, the process has not yet begun. On January 21, 1792, Asbury ordained Green Hill a deacon (Malone).

The third conference at Green Hill's took place also in 1792. Asbury described it on Tuesday, December 11: "Rode to Green Hill's, near Louisburg. Here I met the preachers in conference, and we were closely employed until Saturday morning. We had about forty preachers from the two districts in North Carolina" (Carroll, p. 117). He then had a difficult ride and a stream to ford in very cold weather going to Haw River. He quaintly remarks, "I know not why . . . I cannot feel that I hold such sweet communion with God in cold weather as in warm . . . " (Carroll, p. 118). Nevertheless, he was greatly heartened by the accomplishment of the recent conference and the prospects for the coming year: "The great love and union which prevailed at the late conference makes me hope many souls will be converted in the ensuing year: an account was brought in of the conversion of about three hundred souls last week within its limits — chiefly in the Lowland circuits. Glory be to God! I feel that he is with us. . . ." There is, in fact, encouraging news concerning the country at large: ". . . I have good evidence that fifteen or eighteen hundred souls have professed to have been converted in the United States within the last twelve months" (Carroll, p. 118).

A year later, in December 1793, a fourth conference was held at Green Hill's, the last in North Carolina in the eighteenth century. Asbury wrote that on Tuesday, December 10, he "came to Louisburg, and held our conference at Green Hills, about a mile from town. Great peace and unity prevailed amongst us. The preachers cheerfully signed an instrument, expressing their determination to submit to, and abide by, what the General Conference has done" (Carroll, p. 124). (The General Conference during the year 1793-1794 recommended a day of fasting and a day of thanksgiving in 1795 and further recommended that preachers be changed every six months if convenient [*Minutes*, p. 147].)

In his earlier years, Hill had been moved by the impulse toward independence and that of the Wesleyan church reform. In the 1790s the westward movement seems to have become dominant, perhaps specifically the movement of Methodism to the west. In 1796 he made a trip to the most westerly part of North Carolina, now Tennessee, "preaching along the way" (Malone). Perhaps at a lower level in the Methodist hierarchy he responded to the example of Asbury, the

"Liberty Hill," Green Hill's house built in the 1790's twelve miles south of Nashville, Tennessee. Site of the Western Conference of 1808. From *The Missionary Voice*, XVIII: 2 (Feb, 1928) Nashville TN: Publishing House of the Methodist Episcopal church, South.

"prophet of the long road." For Hill, however, the move involved settling with his family on newly acquired land. Henry Boehm wrote, "He and his family emigrated to Tennessee when all was a wilderness, and they had to make their way through a cane-brake to the place where their house was located. Liberty Hill was twelve miles west of Nashville, and Nashville was then a very small village" (Norwood, p. 187). (Runways of the Nashville airport now cover the site.) "Liberty Hill" was similar to but built on a smaller scale than "Liberty Hall" in Louisburg. His older children did not all accompany him: Green Hill III was clerk of the court in Louisburg in the early 1800s, and Jordan remained a resident of Louisburg. Hill was fifty-eight years of age when he made this move, which testified to his good health and continued vigor.

Here, too, Asbury found him. On Sunday, October 19, 1800, he wrote, "I had a feeling sight of my dear old friend Green Hill and his wife. Who would have thought we should ever meet in this distant land? I had not time, as formerly, to go to their house to eat and sleep" (Clark, pp. 256-257). For Asbury, this is an exceptionally warm and personal statement. The passage testifies to the overcoming of all the difficulties of the North Carolina circuits in 1780 and victory over any possible crises of soul under Green Hill's roof in 1780 or at the first conference in 1785.

Hill's house, near Brentwood in Williamson County, became, as in North Carolina, a notable Methodist center (Clark, p. 257). There in 1808 Bishop William McKendree held the western conference of the Methodist church, his first conference, including the states of Tennessee, Kentucky, Alabama, Mississippi, Louisiana, Ohio, Indiana,

Illinois, and all the territory west of the Mississippi River (Malone). Bishop Paine wrote of this conference, "The conference at Liberty Hill was held at a camp meeting, the preachers lodging on the encampment while the Bishops, in view of Bishop Asbury's feeble health, stayed at the residence of Colonel Green Hill. This gentleman was an old acquaintance of theirs, an estimable local minister, a revolutionary officer, and a simple-hearted and devoted Christian" (Paine, pp., 210-211). Paine described the camp-meeting conference in terms that would have appealed to the taste of that earlier Asbury who during the Revolution proclaimed the benefits of adversity and the anticipated curse of prosperity. The preachers came from great distances — Mississippi, Illinois, Ohio, Missouri, Kentucky — and were "fatigued with travel, enfeebled by affliction, exposure and labor; bare of clothing; . . . almost penniless . . . itinerant, houseless wanderers. . . ." But they gave evidence of "growing spiritual prosperity" (Ivey, p. 21). Hill was ordained an elder by Bishop McKendree on October 4, 1813 (Malone).

In September 1808 Asbury wrote, "We put in at Green Hill's, Williamson County." On this visit he wrote of Nashville, "This town has greatly improved in eight years. There are several valuable houses built, an elegant court house, and a college" (Clark, p. 579). In view of his immediate post-revolutionary concerns about the conflict of wealth and spirituality, it is unexpected that he took satisfaction in evidence of prosperity. However, the Methodist movement was thriving; perhaps the settlement of the west itself created the need that the church filled; poverty and lack of opportunity were not necessary to its success.

On Saturday, October 1, he opened the conference. "The families of the Hills, Sewalls, and Cannon, were greatly and affectionately attentive to us" (Clark, p. 580). Sewalls and Cannons were all relatives of Green Hill, Benjamin Sewall being his brother-in-law, who immigrated to Tennessee before him. One of his daughters had married into the Cannon family.

Asbury in 1800 was fifty-five years old. He would die in 1816 at age seventy-one. Green Hill in 1800 was fifty nine. He outlived Asbury by ten years, living to the age of eighty-five.

Two characterizations of Green Hill by writers who knew him have come down. Bishop Robert Paine wrote, "The writer knew him well, spent the first night of his itinerant life at this house in 1817, and can never forget the Godly counsel and fatherly treatment he received from this venerable man during the first year of his ministry. He lived to bring up a large and highly reputable family; several of his descendants, including a son and one or two grandsons, became useful preachers, and almost the whole large circle of his posterity have realized the truth of God's word, which promises the divine blessing to the 'children's

children' of pious parents." Paine relates the story of Green Hill's fleeing to the woods from his Louisburg home in 1781 with the documents and funds of the treasury in expectation of a raid by the enemy. ". . . And as his early life had been distinguished by integrity, patriotism and piety, so his old age was venerable and useful. There is a moral beauty and sublimity in the gradual decline of a truly good and noble old man, who, passing away full of years, ripe in wisdom, and rich in grace, descends serenely and triumphantly into the grave, amidst the regrets and veneration of society. Such was the life and such the death of Green Hill. The writer and Mr. Hill's old friend, the Rev. Turner Saunders, preached his funeral-sermon on the spot where the Western Conference of 1808 was held" (Paine, p. 211).

Another characterization, by the Rev. G. W. Sneed, dates from August 1849: "His talents as a minister of the Gospel, as I remember, were of a solid and useful character — not so much of a philosophical or metaphysical cast, but of a plain, experimental and practical kind addressing themselves to the understanding and feelings of all classes, enforcing moral obligation and duty with power upon the conscience. He understood and highly prized our doctrines and usages, and was sufficiently versed in polemical divinity to successfully combat the errors of infidelity and deism, and completely to refute false doctrine" (Ivey, p. 24).

The children of Green Hill's first marriage were Jordan, a North Carolina state legislator and sheriff of Franklin County, NC; Hannah, who married Thomas Stokes of Chatham County, NC; Nancy, who married Thomas Knibb Wynn of Franklin County, NC; Martha, who married Jesse Brown of North Carolina; Richard, who died in infancy. Children of his second marriage were Green Hill III, clerk of court for Franklin County, trustee of Franklin Academy when it was chartered by the legislature in 1802, and "trustee board clerk" for the academy upon its opening in 1805, who married Mary Long, daughter of Colonel Gabriel and Sarah Richmond Long ("Grandma Shine"); Lucy, who married the Reverend Joshua Cannon of Tennessee; John; Thomas; Sally Hicks; Mary Seawell, who married Adam de Graffenried of Tennessee; William; and Joshua C., who married Lemiza Lanier of Beaufort County, North Carolina (Malone).

Knowledge of Green Hill as it persisted in his North Carolina hometown was presented by Matthew S. Davis in the *Franklin Times* in 1902. Davis's wife was a great-granddaughter of Green Hill's brother William. Green Hill was as honored and respected as John King, he wrote, and "though not blessed with the same educational advantages in early life, was his equal in all good works and greatly his superior in eloquence and polished manners. Hill was said to be a soldier in war, a statesman in peace and a preacher of the gospel all the time. While it is

true that the Colonial Congress, at Halifax, April 4th, 1776, appointed a number of field officers, among them Green Hill, Major for the county of Bute, yet there is little evidence to show that he was ever actively connected with the army, except in the capacity of chaplain."

Green Hill's gravestone, near Nashville, Tennessee. "Born in the old County/... [?] N. C., Nov. 3, 1741 / Died Sept. 11th 1826 / Was a major in the/ Colonial army and a / member of the first, second / and third successive sessions / of the Provincial Congress of/ North Carolina." The last line of the inscription is an illegible bible verse. From *The Missionary Voice*, XVIII: 2 (Feb. 1928), Nashville TN: Publishing House of the Methodist Episcopal Church, South.

Hill was blessed materially, Davis wrote, as well as paternally. "He possessed great wealth and a historian says he owned almost as many slaves as Abraham. He might have gone a little farther and added 'and had almost as many descendants.' He was twice married and was the father of fourteen children. His oldest son, Jordan, had sixteen and each of the others almost as many. I have in my possession a list of the names of his children, grand children, and great grand children numbering almost three hundred. For this list of names I am indebted to Mr. Henry Shelby White, of McLendon, Texas, who is believed to be the oldest living descendant of Green Hill." These descendants "are scattered through the Southern States from Georgia to Texas. Among those living in North Carolina are Miss Mary W. Brown, the efficient music teacher in the Louisburg Female College, and the Hon. Robert M. Furman, editor of the *Raleigh Post*."

Henry S. White supplied Matthew Davis with the following anecdote: "While Hill was serving as Treasurer [for the Halifax

District] there was a rumor that the Tories were preparing to make a raid on his premises. Fearing that there might be truth in this rumor, Hill took the books, papers and money in his hands and fled to the swamps where he remained several days in concealment, a faithful servant taking his meals to him daily." Upon this anecdote the light of history can be obliquely thrown: Benjamin Seawell, Hill's brother-in-law, wrote on 13 May 1781 that "Our situation at present is not very comfortable. Not a man of any rank or distinction or scarcely any man of property has lain in his house since the British passed through Nash County" (Claiborne Smith). The proximity of the British army on its way to Yorktown might have inspired local Tories to depredations, demonstrating the merely relative truth of the saying, which Davis quotes, "There are no Tories in Bute."

Davis quotes Jesse Lee's story that "on September 24th, 1780, Hill preached to the army then encamped near Salisbury from the text 'Quench not the spirit,' and many of the soldiers were melted to tears." They were, Davis wrote, defeated and in full retreat before the British at the time of the sermon.

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Hill Genealogy. There is little agreement among biographers of Green Hill as to his antecedents, their dates, and their places of origin. There is a certain consensus as to their names. By one account, the linear sequence is Abraham/Robert/Green I/Green II (Painter). By another, the sequence is Robert/Sion/Richard/ Green I/ Green II (Allen). Again, a study of Green Hill's life and career lists Robert/Richard/Green I/Green II (Cox). Conflict as to dates is as characteristic of these accounts as disagreement regarding the line of descent. And there is ignorance and uncertainty also as to the British antecedents. Comparison of the conflicting views reveals only a probable genealogy.

Painter chooses as the English antecedent Abraham Hill, "Lord Wade," born in Kent County, England, in 1662. Although Burke's *Peerage* and DeBrett's account of the English peerage list no Lord Wade, there was an Abraham Hill whose biography is included in the *Dictionary of National Biography* and who could be claimed with satisfaction by a researcher seeking a distinguished ancestor. Abraham Hill was an appointee to the Colonial Board of Trade as one of his majesty's "Lords of Trade." The half dozen or so Lords of Trade reported to the King the conditions for trade in the colonies, complaining, for example, that the attorneys general did not know English law, that piracy was rampant, that the laws of trade were not being enforced, etc. North Carolina Colonial Records contain such communications, signed by Abraham Hill and others, beginning in 1696 (I, 463, 475, 525, 535, 538, 539). But according to the *DNB*, Abraham Hill resigned his position on the board of trade in the reign of Queen Anne and died in 1721. The descendants of Abraham Hill, according to Painter, were Robert, who died in 1765 in Halifax County, North Carolina, and Robert's son Green I, born in 1714.

On the other hand, Stuart Hill's genealogy shows two Abrahams among the descendants of a Henry Hill described as of Scotch-Irish

descent (and, indeed, kin to the Marquess of Downshire and the Earl of Hillsboro, whose ancestor Sir Moses Hill, according to Burke's *Peerage*, won his title in Ireland by service to the king). However, even if this line stemmed from Abraham Hill the Lord of Trade, there is no apparent evidence that it produced Green Hill I. According to the *DNB*, Abraham Hill (1635-1721) was the son of a merchant Richard Hill and the father of a son Richard Hill (1660-1721). Although Abraham "came of an old family seated at Shilstone in Devonshire," he bought in 1665 an estate in Kent, St. John's in Sutton-at-Hone, where he was buried in the Sutton Church. There is no record of his or his son's having immigrated.

Stuart Hill's ten-volume genealogy supports a Robert Hill, a 1620 immigrant to Virginia, as the ancestor of the Virginia Hills. Stuart Hill describes them as "very celebrated" (Vol. I, p. 2) and as intermarried in the third generation with "equally distinguished" families, among them the Carters, and in the second with the Bennetts. Because of the presence of the name Bennett, this line seems to offer promise as the line of Green Hill I, whose wife was Grace Bennett. But even if it is a collateral line, the fact that it bears in North Carolina a Whitmel Hill, descendant of Robert's son Nicholas, suggests that it diverges from the Green Hill line, which is not connected by any evidence with the Whitmel Hills.

Ben Lee Seawell's genealogy of the Seawell family shows the Hill line as beginning with Robert Hill and his wife Mary, "immigrants to Virginia from Isle of Wight, 1642" (p. 59). Their son Sion Hill married Elizabeth Spiltimber, and Green Hill I was their son.

Allen's genealogy is most detailed in its evidence supporting this particular line. Schematically it consists of Robert/Sion/Robert/Richard/Green I. The original Robert is recorded in abstracts of Virginia land patents as having immigrated under the aegis of Francis England, who acquired "746 acs Isle of Wight Co., June 20, 1642, p. 847." He was responsible for the transportation of fifteen persons, namely, "Robert Hill, Mary his wife, John Powell, Eliza Webb, Sarah England . . .," etc. (Nugent, I, p. 140).

Numerous legal transactions in Isle of Wight and Surry counties, Virginia, reveal that Sion was the son of Robert, that his dates were 1654-1705, that in 1679 he administered the estate of John Spiltimber, and that in 1677 he married "Mrs. John Spiltimber, nee Elizabeth (Green?)." The possibility that the widow's family name was Green has taken on great weight.

Nevertheless, the name was not given to one of their sons; rather it was the given name of a grandson. Among the five children of Sion Hill was Richard (1684-1723), who lived in Surry County, Virginia. Several land deals in his name are on record. He married Hannah

Briggs in about 1713, the daughter of Henry Briggs and Elizabeth Lucas. They had four children, the oldest of whom was Green Hill (1714-1769), who married Grace Bennett (1726-1772), of whose Bennett ancestors there is much to be said, and of whose grandfather, a Van Courtland related to the Van Rennselaers, even more has been said (Allen). According to E. T. Malone, Green Hill II's "maternal grandfather, William Bennett, resident of Northampton County, was captain of the Roanoke Company of 101 Men, Northampton Regiment, colonial militia, in 1748."

Allen feels that the given names are evidence of the line of descent from Sion and Richard: Green Hill I named his oldest son Henry after Henry Briggs, father-in-law of Richard; Green Hill II named a daughter Hannah after Hannah Briggs, wife of Richard and mother of Green I.

Green Hill I, Allen continues, inherited 300 acres of land. When he came of age, he sold this land and moved in 1735 to Bertie County, later a part of Northampton County, North Carolina. He appears to have moved or expanded into Bute County, as his second child, his son Green II, was born there on 14 November 1741. But tradition has it that it was Green Hill II who built the house known to us, as to Francis Asbury, as Green Hill.

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John King

John King, significant among leaders of American Methodism in the 1770s and 1780s, maintained his home in Bute County over about a decade and a half, in some of these years under Conference appointment. He is further distinguished in that he comes down to us with both a character and a personality. His character resembled that of his associates; he was the enthusiastic convert, the impassioned saver of souls bent upon spreading the message of Methodism. His personality comes to us from Wesley himself, from Asbury, and from Pilmore, as well as from local and family tradition. Apparently he was headstrong, self-willed, and, strident, dimensions of his character surprising in their persistence from the 18th to the 20th centuries. King, too, like Asbury, had his "long road," in King's case from Leicestershire, England, to North Carolina, by way of Philadelphia and the intervening east coast, as well as from the fixed class structure of 18th-century England to revolutionary America, about to achieve the privilege of going its own way.

The generally accepted facts about John King are presented in Malone's account of Green Hill: Dr. John King was an English "scholar, preacher, and physician, who had come to America to establish Wesleyan societies." He preached the first Methodist sermon in Baltimore, and he was Green Hill's brother-in-law. He located in Louisburg, North Carolina, in 1780 (Malone). According to the *Dictionary of Evangelical Biography,* he was born in Leicestershire, England, in 1746, was a graduate of Oxford University, and obtained a medical degree from a London college. He was converted when he heard John Wesley preach, and because of this was disinherited by his family. He arrived in Philadelphia in 1770 without evidence of authorization by Wesley; Joseph Pilmore licensed him only after a probationary sermon. He worked in Maryland and New Jersey with Robert Strawbridge, Robert Williams, and John Dickins, and then in Virginia and North Carolina. Wesley wrote him a letter criticizing his preaching style. In 1778 he settled in North Carolina and practiced medicine until his death, which occurred in New Bern NC in 1794.

Verification of his birth place, his parentage (by some accounts he was a son of the Bishop of Oxford, by others his father was the Bishop of London), even his Oxford degree is probably impossible. *Alumni Oxonienses* does not list him in the 1760's, when he would have

John King Preaching in Baltimore in 1770 (on a block in front of a blacksmith shop at Front and Center streets). From Elmer T. Clark, *An Album of Methodist History*. Nashville: Abingdon-Cokesbury Press, 1952.

attended Oxford. In North Carolina Francis Asbury referred to him in his journal as "Dr. King," suggesting his associates' confidence in his credentials as presented.

However, King must also be seen in the context of his time and native country. To 18th-century England, for the working class a place of "disease, ignorance, squalor, economic distress" and "bitter penury" in which the "number of deaths was seldon far below the number of births" (Wearmouth, p. 264), John King's response was to become a doctor. The problems of his time, however, were not solely economic and medical. Hearing Wesley preach showed him a way to fill another desperate need of his time, one which Wesley strove to meet by bringing about a spiritual revolution without the violence of a French Revolution (Semmel, p. 5). In meeting this spiritual need the Wesleyan movement throve upon the enormous waste of ability of the English class system, making use of the "talents and genius hidden submerged in darkest England" (Wearmouth, p. 264). Methodist societies, bands, and classes needed and found lay leaders at every level, and the movement made use of able laymen as preachers. King became a Methodist preacher.

The journal Joseph Pilmore kept in America describes in telling fashion his relationship with John King. In 1769, John Wesley called for preachers for America. Joseph Pilmore and Robert Boardman volunteered and were appointed. Pilmore arrived in Philadelphia in

"John King Preaching at Baltimore (reproduced from the original drawing by Thomas Coke Ruckle, now at Lovely Lane Museum)." From Emory S. Bucke, ed., *History of American Methodism*, Vol I. Nashville: Abingdon, 1964.

1769. On Saturday, August 18, 1770, Pilmore wrote: "I met with a particular trial. A Young Man waited on me, who said he was just arrived from Europe, and had been a Preacher among the Methodists. But, upon examination, I found he had no letter of Recommendation from Mr. Wesley nor any of the Senior Preachers in England or Ireland, hence I could not receive him as a Minister in connexion with us, nor suffer him to preach among our Societies in America." However, as he seemed to be "a good young man," Pilmore wanted to be kind to him as a stranger in a foreign land; he would do anything in his power to help, but he "could not employ him as a Preacher." The next sentence reveals the emerging image of John King: "As this did not satisfy him, he departed from me, and was determined to preach whether I approved of it or no." Pilmore states his determination to be on guard against imposters, because of the harm they might do as false teachers of the Gospel (Pilmore, p. 56). John King was twenty-four years old at the time.

A week later, on Sunday the 26th, Pilmore preached in the morning and again in the evening at six o'clock. "I wondered to find so few people in the Church, but I soon found out the cause of it. Mr. John King (the young man who was with me a few days ago, wanting to be employed as a Preacher) had published himself, and was preaching in the Potters Field to a great multitude of people" (Pilmore, p. 57). In the view of the young John King, there was no better way to demonstrate

to his superior that he was worthy of preaching as a Methodist than, handling his own publicity, to preach in the cemetery for the poor at the very hour when Pilmore expected a crowd in the chapel for his own sermon. In this way did Washington Square in Philadelphia, then potter's field, become the scene of King's first American sermon, the success of which was the reason for his being allowed to prove his ability to his superiors.

Fortunately, Pilmore was not vindictive. Five days later, on Friday, August 30th, King had his chance. "In the evening Mr. John King, preached his Probationary sermon." Pilmore writes that he had talked with King a great deal since he arrived and found him to be a "zealous good man" who should be given a chance to preach before him and the other leaders of the church. King won the day, with qualifications. "As he earnestly requested it, I gave him a Licence to preach, and recommended him to several Gentlemen in the Country, in hopes of advancing the Kingdom of God" (Pilmore, p. 58). The qualification was that "altho he is by no mean fit for the City, he is well qualified to do good in the Country." Pilmore did not regret his decision. "He afterwards turned out wonderfully well, and became an able Minister of Jesus Christ."

If King felt slighted by being judged as not good enough for the city, we have no evidence of it. He accepted his assignment. In fact, the great strides of the Methodist church in the decade to come would be made in the south, and only after the Revolution would the northern states again win the attention of Methodist leaders as the scene of possible progress.

There is a question as to whether John King actually did lack authorization from England. Sweet in fact wrote that "In the year 1770 the name 'America' made its first appearance in the list of Wesley's Conference appointments, with the names of four American preachers — Joseph Pilmoor, Richard Boardman, Robert Williams, and John King" (Sweet, p. 63). Two pages later he writes that Williams, King, Yearbry, and Glendenning "came as volunteers, but with Wesley's consent." Barclay insists that King's appointment must have been regular in view of the fact that the Minutes of the British Methodist Conference for 1770 list King as one of four preachers assigned to America. Because Jesse Lee wrote that King appeared without license from Wesley, Barclay maintains, subsequent historians of Methodism have repeated the statement; perhaps, he writes, the impetuous King simply neglected to pick up and take with him the credentials rightfully his.

After being licensed, Barclay continues, King went to Wilmington, Delaware, and afterwards to Maryland to work with Robert Strawbridge. In the early 1770s, according to William Watters, there

were "but three Methodist preachers in Maryland — Williams, Strawbridge, and King" (McTyeire, p. 306). King has been said to be the first Methodist to preach in Baltimore. This sermon was preached from "a blacksmith's block, at the corner of French and Broad streets," where, according to Wilkerson (p.4), Hillen Station now stands. His second sermon was from "a table at the junction of Baltimore and Calvert streets" (Barclay, p. 34). The legend is that, this being militia day in Baltimore, rowdies who were nearby overturned his table; John King righted it and proceeded, and the officer in change (by one account recognizing King as a fellow countryman) routed the mob. His sermon came to the attention of the rector of St. Paul's Church, who invited him to deliver a sermon from the pulpit. Here he made so much "dust fly from the old velvet cushion" that the invitation was not repeated (Barclay, p. 34).

A measure of John King's effectiveness is the fact that when he preached on a Baltimore street corner (the intersection of Front and French streets) in early 1772, James Baker was converted. Baker then organized a society in his home (Asbury, I, 69, 189), which became a customary preaching site for the evangelists (Stevens, I, 89), and later donated the ground on which the Forks Meeting House was erected in 1773, the third Methodist chapel in Maryland. Subsequently Baker's son James Baker was also converted by the preaching of John King (Stevens, I, 89). He is credited also with converting a Henry Bowman on his first visit to Harford County, Maryland. In this case, "before he began the services, in a large congregation, he stood some time in silent prayer, covering his face with his hands. The spectacle struck the attention of a young man with such effect that he was awakened," converted, and henceforth lived and subsequently died a "devoted Methodist" (Stevens, I, 88). Again, John Hagerty, who became an itinerant in 1779 and was ordained a deacon in 1784 at the Christmas Conference, was converted by John King in Baltimore. One of Hagerty's fortunate attributes was that he could preach in German (Asbury, I, 194; ed.'s note). In the 1780s Hagerty wrote long and informative letters to Edward Dromgoole, the Virginia itinerant, reporting on the successful spreading of "the work" (Dromgoole Collection).

Pilmore went on a mission to Delaware in April 1771 and reported contact with John King. On Thursday, April 18, he wrote that he "met with Mr. John King — the person that I sent into these parts several months ago, and have the happpiness to find, God has made him an Instrument of abundance of good among the Country people" (Pilmore, p. 84). Three days later, on Sunday, April 21, Pilmore was back in Philadelphia, and so were John King and Robert Williams. "Mr. King preached in the morning. How wonderfully improved since he

arrived America! He is now likely to be an able minister of the Gospel, and will, I trust, be a blessing to mankind." And this great improvement was evident in the city, for which Pilmore originally felt King to be unfit. Pilmore continues, "As I had Mr. Williams and Mr. King both in the City, I was glad to accept of their assistance, and we all united in striving together for the hope of the Gospel." The meetings they held together were "lively, and the souls of the people were so refreshed, that they greatly rejoiced to run the heavenly race" (Pilmore, p. 85).

Still, Pilmore strove against certain tendencies apparent in "the country." The following year, in June 1772, he went on a mission to Gunpowder Neck, Maryland. "In the evening I had much conversation with some who think they are called to preach and are as hot as fire, but it is dreadfully Wilde and Enthusiastic." He observes the difference between would-be preachers characterized by "heated imagination" and those with "pure illumination of the Spirit." "God has undoubtedly begun a good work in these parts by the Ministery of Messrs. John King, Robert Williams, & Robert Strawbridge," but Pilmore continues to find it necessary to testify against "wildness, shouting, and confusion, in the worship of God" (Pilmore, p. 138). There is no evidence that he holds King, Williams, and Strawbridge responsible for the tone of the would-be preachers in their area.

In fact, his confidence in and satisfaction with King is henceforth unbroken. Two days later, at Gunpowder Forks, Maryland, he preached to a "little company of people" some of whom came late and, when Pilmore ended his sermon, were "unwilling to go away." As he had another preaching engagement, he "desired Mr. King to stay behind and preach to them" (Pilmore, p. 138), thus willingly appointing John King as a substitute for himself. And then on Tuesday, June 23, he set out from Baltimore to preach to the Societies in the country and, arriving late at one appointed place, found that "Mr. King was preaching . . . so I kept out of sight till he had done, and then gave the people an Exhortation, and was greatly refreshed and comforted among them" (p. 140). The previously unlikely John King had become a totally satisfactory co-worker and associate.

Minutes of Methodist conferences reveal John King's appointments to various fields of activity during the 1770s. These are individually entitled "Minutes of Some Conversations between the Preachers in Connexion with the Reverend Mr. John Wesley," the word *connexion* meaning licensed to preach as a representative of Wesley. In the year 1785 the title given the conference minutes became "Minutes Taken at the Several Annual Conferences of the Methodist Episcopal Church." This was the year after the Christmas Conference of 1784, at which the church in America established its own identity; these

minutes combined the reports of all conferences held in a particular year.

The first of these "Minutes of Some Conversations" is dated 1773, and its subject is the ordinances. Meeting in Philadelphia in June, the preachers affirm the authority of Mr. Wesley over the preachers of America, Great Britain, and Ireland to the effect that they will not administer the ordinances of baptism and the Lord's Supper. The Methodist preachers and the ordinances still belong to the Church of England.

The subject had been dealt with at a quarterly meeting of preachers the previous year, December 23-24, 1772, at Gunpowder Neck near Aberdeen, Maryland. Asbury reports this conference in his journal. The second question, following the question-and-answer format of these conferences, was "How are the preachers stationed?" The answer was "Brother Strawbridge and brother Owings in Frederick county. Brother King, brother Webster, and Isaac Rollings, on the other side of the bay; and myself in Baltimore" (Asbury, I, p. 60). The fifth question is the crucial one for this conference. "Will the people be contented without our administering the sacrament?" Asbury reports their responses: "John King was neuter." But Robert Strawbridge pleaded so intently to be permitted to offer baptism and the Lord's Supper, and so did "the people," who had been influenced by him, that Asbury was forced to "connive at some things for the sake of peace." Boardman had "given them their way at the quarterly meeting held here before." Jesse Lee in his history wrote that Asbury "would not agree to it at that time" (Lee, p. 41), much to the dissatisfaction and eventually to the estrangement of Robert Strawbridge, who, though subsequently appointed twice, eventually went his own way among the people he had previously won to the movement.

John King's neutrality in this controversy is striking. He had been working in "the country," to use Pilmore's designation, with Strawbridge, who had been preaching in Maryland since about 1760. One might infer that he was unwilling to oppose his closest associates in the field but also unable to depart from the position of Wesley, Pilmore, and Asbury, the acknowledged leaders of the movement, whose approval he had labored to gain. Again, it is possible that he took this position in 1772 because he saw Asbury as the embodiment of leadership in the movement.

Another issue than that concerning the ordinances may have influenced King against opposing Asbury. The controversy came to a head at "our general conference" on Wednesday, July 14, 1773, at St. George's Church, Philadelphia. Among those present were Rankin, Shadford, Pilmore, Webb, Boardman, Wright, King, Whitworth, and Yearby (Asbury, I, 85). Asbury had previously reported accepting

"Boardman's plan of assignment" (Maser, p. 45), whereby Wright went to New York, Boardman to Boston, Pilmore to Virginia, and Asbury to Philadelphia. This arrangement may be the reference point of Asbury's observation, two years after his arrival, concerning service in the country versus service in the city. "There were some debates amongst the preachers in this conference, relative to the conduct of some who had manifested a desire to abide in the cities, and live like gentlemen. Three years out of four have been already spent in the cities. It was also found that money had been wasted, improper leaders appointed, and many of our rules broken" (Asbury, I, p. 85).

To Asbury, who had already begun traveling his "long road," settled life in the city would indeed have seemed gentlemanly. And John King had been remanded to the country as to a place where the standards were lower and those of the lesser talents in the movement would be functional and forgivable. The most promising area of expansion, however, was proving to be southward and then westward, and Pilmore (p. 85) had already observed John King's success, with that of Strawbridge and Williams. The charge of leading a gentlemanly life inconsonant with the cause may have been aimed at Pilmore, Boardman, and Wright (Maser, p. 61). It was supported by letters from Wesley, whose life for several decades had involved protracted yearly stints of ungentlemanly and arduous travel by horseback, and Pilmore in his journal gives evidence of being deeply hurt by Wesley's attitude toward him, possibly on this subject. Pilmore returned to England in 1774, and his subsequent life, though that of a Methodist minister, in part in Philadelphia, was far from that of the circuit rider on his horse doing battle with the wilderness and the inhospitable elements (Maser, p. 62).

King had been working in Delaware and Maryland since late 1770. After Asbury arrived in Philadelphia in October 1771, King may have seized upon occasions to work with him. On April 20, 1772, eight months before the quarterly conference at Presbury's concerning the ordinances, at which John King was neutral, Asbury wrote that he "Set out for Burlington, where I met with brother Webb and brother John King, and found the people there very lively" (Asbury, I, 29). On the following day, they began a journey to Philadelphia. "Was desired to attend the execution of the prisoners at Chester, and John King went with me." Here then was John King in Chester, Pennsylvania, rather than at the locus of his labours, which was farther south and east. "We found them penitent," Asbury continued, "and two of the four found peace with God, and seemed very thankful. I preached with liberty to a great number of people under the jail wall. The sheriff was friendly and very kind." John King, he continued, "preached at the gallows to a vast multitude; after which I prayed with them." Both knew that they were

performing together a ritual which Wesley and others had enacted many times in England, Ireland, and elsewhere, seeking to save the souls of the condemned. "The executioner pretended to tie them all up, but only tied one, and let the rest fall. One of them was a young man about fifteen. We saw them all afterward, and exhorted them to be careful." Whatever the meaning of the fake execution, Asbury and King worked as a team throughout the ritual. "We returned to Philadelphia the same night, and I gave an exhortation."

There were other instances of their working together before the December 1772 quarterly conference. On Friday, November 12, in Maryland, ". . . my soul was happy in God. I rode about eight miles to meet John King. Many people attended the word at Mr. Gatch's; and after preaching John King came. We went together to town [Baltimore] and stayed all night" (Asbury, I, 52). Again, on Monday, December 7, near Aberdeen, Maryland, having preached in a cold chapel the day before, "John King and I went about five miles to lodge; and the next morning set off for Bohemia Manor. We passed through Charlestown [forty miles northeast of Baltimore], and dined at the head of the Elk [Elkton]. We lodged at Robert Thompson's, where I spoke closely to the poor Negroes, who took some notice of what was said" (Asbury, I, pp. 56-57). Then on December 22, there came the quarterly conference at Presbury's at which John King voted neutral on the issue of the sacraments and was stationed in Maryland "on the other side of the bay" from Strawbridge and Owings.

King met Asbury again before the June conference. On Friday, March 12, 1773, Asbury preached a funeral sermon in Maryland at which there "was scarcely a dry eye to be seen" (Asbury, I, 72). "After preaching I rode to Mr. Dallam's, and met with brother King and brother Webster, and found myself abundantly comforted in their company." Asbury continues to show great satisfaction in all his relations with King. The next was on Thursday, April 8, 1773: "I left Baltimore. John King and three exhorters being present, we held a watch-night at Preston's, and the Lord was powerfully with us" (Asbury, I, 75). On Tuesday, April 14, 1773, he wrote that at the next conference he intends to send John King to New Jersey. "Had much conversation with Abraham Whitworth," whom he also intended to assign at the next conference, in May, "but found him unwilling to spend all his time in travelling." Nevertheless, Whitworth "agreed to take a part with John King. So my intention is to send them to the upper part of the Jerseys, where they may labour alternately, a fortnight at a time" (Journals, I, 76). Perhaps such an "alternate" appointment provides the reason why King so often shows up in Philadelphia, Maryland, and Delaware during these years.

Then, in May 1773, having riden to Philadelphia in the rain, Asbury was ill, but preached on the morning of May 16 and met the society at night. The next day, Monday, May 17, "I was very unwell with a sore throat and violent pain in my head; but John King providentially came in and supplied my place" (Asbury, I, 78). Even in the city, King's services are welcome to Asbury. In June 1773 came the conference in Philadelphia at which the authority of Wesley was upheld, especially in the matter of ordinances. John King, with William Watters, was assigned to New Jersey, and it was evident that "numbers" in the Middle Atlantic states and New Jersey were outstripping those of New York and Philadelphia. The preachers numbered ten (*Minutes of the Methodist Conferences*, p. 3).

Asbury saw King at least two times more during 1773. In Maryland, on Thursday, July 29, at Joseph Presbury's, Asbury had a problem of lameness in one foot, but was nevertheless impressed by the "great things" that the Lord had done for the people of this area. The comment perhaps reflects well on King's earlier activities, though King himself had been assigned to New Jersey since June. "On Saturday, John King met me" (Asbury, I, 88), in Gunpowder Neck, Maryland, rather than on his circuit in New Jersey. Perhaps the reason for his presence was "our quarterly meeting" beginning on Monday, August 1773. Again, Strawbridge was found inflexible on the ordinances.

Philip Gatch, a twenty-one year old admitted to full connection and assigned to Frederick County, Maryland, in 1774, reported being accompanied by John King to his appointment in Maryland. "In company with Mr. King" (who was himself twenty-eight in 1774), "I crossed the Delaware. He preached and held a love-feast. On the following morning, he pursued his journey, leaving me a stranger in a strange land" (Stevens, I, 195). King was appointed that year to New Jersey. Perhaps his own fearlessness made him unaware of the young Gatch's trepidation.

In Baltimore with Asbury on December 14, 1773, John King seems to have met an enemy. Asbury wrote that "Mr. Chase, a Church minister, was present at preaching." This was the Rev. Thomas Chase, an Englishman, rector of St. Paul's Church since 1741. "We had some conversation afterward, in which we did not disagree. But, poor man! one more ignorant of the deep things of God, I have scarcely met with, of his cloth. He knew brother King, and appearing to be angry with him, abused him for preaching in the church" (Asbury, I, 99). Chase could only have known John King in Maryland, where Chase had resided, apparently, since before King's birth. "Preaching in the church" must mean preaching at all without credentials as a clergyman of the Church of England, an infraction for which Chase might have berated Asbury as well. John King is not recorded as having preached in a

Church of England structure since he "made the dust fly" by invitation in Chase's own church in Baltimore in 1770.

At the conference in Philadelphia on May 25, 1774, Asbury assigned John King to Norfolk, Virginia. The number of preachers was then seventeen, the number "in society" 2073. Asbury himself would work in New York ("to change in three months"), and John King was listed as one of the Assistants "this year" (*Minutes*, pp. 7-8). Jesse Lee later described the southern scene: In early 1774 Robert Williams "began to form societies in Virginia, and made out a plan for a six weeks circuit, which extended from Petersburgh, to the south over Roanoke River, some distance into North Carolina." The Minutes for the year 1774 listed King for Norfolk and, for Brunswick, John Wade, Isaac Rollins, and Samuel Spragg. (Lee's account omits the name of Spragg.) Their phenomenal success, indicated in the Minutes by increasing numbers, is described by Lee: "These preachers were blessed among the people and were made a blessing to them in their turn; and in the latter part of the year, there was a most remarkable revival of religion in most parts of the circuit. Christians were much united, and much devoted to God; . . . sinners were greatly alarmed. . . ." (Lee, p. 5l). Bennett wrote that John King was not confined to Norfolk and Portsmouth, but "regarded himself as a missionary to the south parts of Virginia, where his labors were made a blessing to many people" (p. 73).

The year 1775 presents perplexities in the record. John King was assigned to Trenton again at the conference on May 17, 1775, at Philadelphia. Asbury assigned himself to Norfolk (*Minutes*, pp. 9-10). King probably went to Trenton at midyear, but on Thursday, December 7, Asbury met him in Virginia. "I saw brother John King, whose heart seems to be yet in the work of God. We had a good time to-day at T. Andrews's, both in preaching and class meeting. . . . I also found my soul devoted to God in faith and prayer, the next day. And after preaching at F. Andrews's, met the society, which consisted chiefly of penitents" (Asbury, I, 169). And then, a week later, on Friday, December 15, having been ill in the meantime, he wrote, "Was able to preach at N. Moss's, and met with brother John King and his wife, who were married yesterday" (Asbury, I, 170). Asbury takes no note of the fact that King was a long way from Trenton. Indeed, the week before, King had impressed Asbury with his continued devotion to the movement, although marriage in most cases meant that an itinerant settled and ceased to travel.

On his Norfolk assignment, which presumably ended in May 1775, King had met the Seawell family of Brunswick County, Virginia. On December 14, 1775, he married a daughter of the family, Sallie. He thus became the brother-in-law of Green Hill, who had married Sallie's

sister Mary on June 3, 1773. Their brother Benjamin Seawell, Jr., lived in Bute County, North Carolina, where Green Hill was established and where King and his wife would live after his location. The elder Benjamin Seawell and his wife Lucy Hicks Seawell, parents of Sallie, had moved to Bute County in 1770, to a location about thirty miles south of their earlier home in Brunswick County, Virginia. The younger Benjamin Seawell, brother of Sallie, was active on revolutionary committees from 1775 and was a delegate to the same provincial congresses attended by Green Hill, his brother-in-law since 1773 (Smith). Distinguished as they were, John King, with his Oxford and M.D. degrees, was almost surely the best educated man of the area.

In 1775, John Wesley wrote King the often-quoted letter concerning his preaching style. In Wesley's Works, this letter precedes two others to a John King whose address is clearly an English one at a date when Dr. John King had long lived in America. But this one, Wesley letter number 325, has been traditionally thought to be addressed to America, although the address is not given as in the other two cases. The heading was "Near Leeds, July 28, 1775."

My Dear Brother,

Always take advice or reproof as a favour: It is the surest mark of love.

I advised you once, and you took it as an affront: Nevertheless I will do it once more.

Scream no more, at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can; but do not scream. Speak with all your heart; but with a moderate voice. It was said of our Lord, "He shall not cry:" The word properly means, He shall not scream. Herein be a follower of me, as I am of Christ. I often speak loud; often vehemently; but I never scream; I never strain myself. I dare not: I know it would be a sin against God and my own soul. Perhaps one reason why that good man, Thomas Walsh, yea and John Manners too, were in such grievous darkness before they died, was, because they shortened their own lives.

O John, pray for an advisable and teachable temper! By nature you are very far from it: You are stubborn and headstrong. Your last letter was written in a very wrong spirit. If you cannot take advice from others, surely you might take it from

Your affectionate brother.

[John Wesley]

What prompted Wesley to write this letter to King is a subject for speculation, in view of the fact that the two could not have seen each other since 1770. Wesley could only have had reason to complain of King's "screaming" after being prompted by someone in America. In March 1771, Wesley had indeed complained to Pilmore of lack of information from America because of a complaint made to him in England concerning the terms under which the "preaching houses" were held. Wesley enlarged upon the subject of their keeping him in ignorange. "What is become of Robert Williams? Where is he now? And what is he doing? Are he and John King of a teachable spirit? Do they act in conjunction with you? Still, I complain of you all for writing too seldom. Surely it would not hurt you were you to write once a month" (Wesley, *Letters,* V, 232). At this time, by Wesley's own word, he knew too little of the American scene. Even so, the word "teachable" in relation to John King anticipates Wesley's much later letter to King of July 1775. After the conference of 1773, with its discussion of gentlemanly living, the year before Pilmore returned to England, he expressed in his journal alarm and distress that Wesley treated him as "an enemy to God and mankind" (Maser, p. 61-62). However, Wesley's letter to King suggests more immediate prompting, as of a complaint more recent than the time of Pilmore's return. Were there perhaps letters since lost between Wesley and King and evidence of King's recalcitrance from his own pen though it could not have come from his mouth?

The importance of the letter is that our sense of King's character comes partly from that source. It is quite true that there is no inconsistency between Pilmore's description of the young man who wouldn't take no for an answer and Wesley's description of him as "stubborn and headstrong" by nature. But this may not be the only reason it has become traditional to assume that John King spoke with great passion and that his voice rose into the upper registers when he was excited. Asbury supported this view in the journals when he wrote in Maryland on April 29, 1775, "In the evening John King preached a good and profitable sermon, but long and loud enough" (*Journals*, I, 155). Finally, a comparison of the dates of this comment of Asbury's and of Wesley's letter might lead to the conclusion that Asbury himself had requested Wesley's help.

The Minutes for the conference of May 21, 1776, held in Baltimore, do not list an assignment for John King. Probably he remained in North Carolina, unassigned, at least early in the year following his marriage. On September 11, 1776, his first child was born, an only daughter, Elizabeth, whose birth and death dates, with the name of her husband, are carved on her gravestone in Louisburg. Two months later, however, on Wednesday, November 13, 1776, he

was in Maryland, again with Asbury, who wrote that the day "was spent comfortably with the preachers. We had a public meeting, in which we all prayed and exhorted: and the lord gave us his blessing. Brother King and I spent Thursday at Mr. Gough's; and on Friday I went to Baltimore" (Asbury, I, 205). Asbury recorded his disturbance at news of the Battle of White Plains, New York, and expressed the wish that men could live in peace. And as soon afterward as Tuesday, February 4, 1777, still in Maryland (Baltimore was his charge that year), Asbury encountered John King again. "After a season of temptations and spiritual exercises, I found my mind disburdened, and a holy, awful nearness to God. On Thursday I set out for Reisterstown, in order to meet brother George Shadford, and calling in at Mr. Warfield's (?), where brother King was then speaking, I also spoke a few words, and found my soul refreshed" (*Journals*, I, 229).

It appears, then, that little more than a year after his marriage on the Norfolk circuit, and soon after the birth of his first child, King was again in action near Asbury. Perhaps he found it hard to remain in a fixed location. Perhaps his attachment to Asbury was such that he was reluctant to separate from him. Both were Englishmen, both immigrants who would never return to their homeland, but their social and educational backgrounds diverged, King having the edge in both areas. They were close to the same age. However, their respective relationships to John Wesley, who had converted them both, were drastically different, as evidenced by the letter. Perhaps the stable and consistent Asbury provided a close, warm, and beneficial influence to the man who had had to fight, with his English family and in his relation to Pilmore, to become part of the movement. Certainly it is possible to infer that King's relationship to Asbury was a very significant one in his life.

On May 20, 1777, at the conference held in Maryland "at a Preaching-House, near Deer-Creek, in Harford County," King was again listed as an assistant for the year, and his assignment is to North Carolina, with John Dickins, Lee Roy Cole, and Edward Pride (*Minutes*, pp. 13-14). (North Carolina was then home to 930 society members.) In 1778 he received no appointment, and in 1779 the Tar River circuit, which included Louisburg, was designated for the first time, but those appointed to it were Andrew Yeargan and William Moore.

John King's second child, his son Joel, was born in 1778, and the father was in process of becoming a landowner in Bute and Wake counties. He was in his early thirties during these years. In 1780 he acquired a grant of land from the state of North Carolina for 330 acres in Wake County on the north side of Crabtree Creek and on both sides of Turkey Creek. In 1781 he bought 292 3/4 acres of land in Franklin

County north of Tar River and on Fox Swamp from Gabriel Long and Sarah Richmond Long. In 1782 the State of North Carolina granted King an additional 640 acres in Wake County, increasing his holdings in that county to 970 acres (E. H. Davis, *Historical Sketches*, p. 281). But for the next decade, approximately, he lived in Franklin County among those related to him by marriage. (Bute was divided into Warren and Franklin counties in 1779, in a delayed action on a bill introduced into the senate by King's brother-in-law, Benjamin Seawell, Jr., in 1777 [Smith].)

King was an Englishman who had by this time lived for less than a decade in this country in the period when the revolutionary impulse gathered force. Methodists themselves were suspect because of Wesley's stand against the revolution; most of the English evangelists returned to England, and even Asbury remained relatively inactive for a period with friends in Maryland. (Nevertheless, there was never a year after the first recorded conference in 1772 when the Methodist conferences were not held.) In North Carolina, in 1777 the Assembly adopted an oath that offered the choice of allegiance or banishment (Powell, *North Carolina*, p. 189). John King was called in, with others, by the Court of Pleas and Quarter Sessions of Bute County in 1778 to take the oath. He subscribed to the oath of allegiance "on the following day" (E. H. Davis, *Historical Sketches,* p. 87). (His brother-in-law Benjamin Seawell, Jr., may have been the judge of the court at that time, as he certainly was in the following year. King's relationship by marriage to the revolutionary families of Seawell and Hill would surely have warded off suspicion of his loyalties before this time.)

John King's period of residence in the Louisburg area encompassed the founding of the town itself. Franklin County was formed when old Bute County was dissolved on January 29, 1779, and the town of Louisburg was chartered by the legislature on October 27, 1779. At that time land was set aside for a town common; the next step was to provide for education. The general assembly ratified on January 6, 1787, Senator Henry Hill's bill, "An Act to Erect and Establish an Academy in the County of Franklin." " Be it therefore enacted by the authority of the State of North Carolina . . . that Doctor John King, William Lancaster, Josiah Lowe, Benjamin Seawell, Robert Goodlow, Robert Bell, Jorden Hill . . . Hugh Hays . . ." would serve as trustees of Franklin Academy in Louisburg (Clark, p. 876). Dr. John King was listed first among twelve trustees, probably called to this service because he had better educational credentials than anyone else among the trustees, which included his brother-in-law Judge Seawell. At the same time, he may have been the initiator of the academy movement. (By the time the academy was rechartered in 1802, constructed in

1804, and opened in 1805, John King had resided for perhaps six years on his land in Wake County and, in 1795, his death had occurred.)

During his residence in Franklin County, King's encounters with Asbury continued. In 1780, when Asbury preached at Nutbush Chapel in Vance County, North Carolina, he wrote that he "Rode home with Dr. King. His wife was in society" (Asbury, I, p. 360). This is one of the two references by Asbury to Sallie Seawell King, to whom King had been married for about four years: Was it significant to Asbury that King married a lady who was already a Methodist? Again, on February 3, 1789, after King had moved to Wake County northwest of Raleigh, Asbury on his way to South Carolina wrote, "I stopped on my way at Dr. King's, and took dinner, and had my horse shod" (Asbury, I, 591).

It was the issue of slavery, E. H. Davis believed, that caused John King's retirement. The question was put before the conference of 1784, "What shall be done with our traveling preachers that now or hereafter shall be possessed of negroes and shall refuse to manumit them where the law permits? Ans. Employ them no more." Davis wrote, "In the gathering shadows of this controversy, and foreseeing the result, King, connected as he was with it, quietly retires" ("John King," p. 442). This issue was, however, quieted at the conference of April 1785, which King also attended. And King having had no charge since 1777, it seems improbable that any great change in his affiliation would have been brought about by the soon-abrogated decision of 1784.

On April 20, 1785, King attended at Green Hill the first annual conference of the Methodist Episcopal Church in America since its establishment as such the year before. "There is a family tradition that as he entered the room in which the Conference had assembled, Dr. Coke, without a word of salutation, called upon him to pray. Laying aside his saddlebags, he began his petition" (McTyeire, p. 270). John King appears to have been regarded by his associates as capable of meeting any occasion.

After King's death in 1795, his memory lingered on in Asbury's journal. On Sunday, January 23, 1814, travelling from a conference in South Carolina and a visit to Fayetteville, North Carolina, Asbury wrote, "I visited Sister Perry, the former wife of John King, one of the first Methodist preachers" (Carroll, p. 263). E. H. Davis wrote that King's Wake County home, after his death occupied by his widow and her second husband, Frank Perry, was on Swift Creek, west of Raleigh, near "Asbury" and "Method," which became stations on the railroad ("John King," p. 436). Finally, in February 1816, on his final journey, unable to arrive in Raleigh in time for the Virginia Conference which met there in January, Asbury spoke to the society in the home of one of the sons of Dr. John King (Carroll, p. 272), perhaps Benjamin Seawell King, clerk of the court in Wake County, less probably that John King,

Jr., who in 1797 was admitted on trial as a preacher and appointed to the Salisbury Circuit (*Minutes*, pp. 184-193).

King was also remembered by Edward Dromgoole, early rider of the Carolina circuit, who located in 1786; Dromgoole wrote in the 1820s that he had been "intimately acquainted" with John King, along with Asbury, Rankin, Shadford, Coke, and Whatcoat, among the preachers who came from Great Britain ("Dear Brethren," Dromgoole Collection).

John King's will was filed in January 1795 and probated in September 1795. In it he "gave two directions for his real estate depending on the contingency of his wife's second marriage." To his oldest child, his daughter Betsy, he left no real estate at all, as she was the wife of a "wealthy planter," Geraldus Toole of Edgecombe County, "whose family connections, like his landed interests, were extensive" (E. H. Davis, *Historical Sketches*, p. 282). Books listed in an inventory of King's personal property, sold soon after his death (E. H. Davis, p. 283), were "two volumes of Milton's works, two volumes of Fletcher's works" (probably one of the poets named Fletcher rather than the playwright), two volumes of James Thompson, Edward Young's "Night Thoughts," Tom Paine's "Appeal to Reason," Rollins' history, three volumes of a history of the bible, "two volumes of Natural History, two volumes of Plato, and three volumes of the Arminian Magazine" (the *Arminian Magazine* was published by Coke and Asbury in Philadelphia in the 1770s to oppose the Whitefield predestinarian wing of Methodist thinking). Such a library speaks for his education. A bible of his has also survived among his descendants; it is a well-worn leather-bound volume with an inscription inside the back: "John King's book, Preacher of the Gospel, North Carolina" (E. H. Davis, "John King," p. 435). This bible was exhibited in the museum and art gallery created for a day for the centennial celebration of the town of Louisburg in 1879. The display was set up in the still-extant building of the academy John King had helped to found in 1787 (Willard, p. 135).

E. H. Davis wrote in 1948 that the circumstances of John King's death — "the exact time and place as well as the place of burial" — were unknown to any of his numerous descendants. McTyeire had written in 1885 that King died while on a visit to New Bern and was buried at his home in Wake County (p. 270). Wilkerson/Perry in 1975 quoted McTyeire but added that the exact time, place, and details are not known (p. 12). However, some local and family lore has survived.

In the *Franklin Times* on February 21, 1902, Matthew S. Davis, then president of Louisburg College, published "Important History of Persons and Matters Connected with the Louisburg Female College in the Long Ago." Commenting on the roll of students at the Female

Academy in 1818, Davis notes that some are descendants of John King. (Davis's wife was a granddaughter of Elizabeth King Toole.) He quotes the letter from John Wesley, dramatizing Wesley's view of King. King was a man of "rough exterior" who never took advice because he was wiser than his advisers. He quotes an unnamed historian to the effect that King "came from London and appeared as abrupt as an Elijah preaching in the Potter's Field above the bones of paupers." The Potter's Field sermon is dramatically amalgamated with that on the butcher's block in Baltimore, and King defiantly finishes his presumed first sermon, discountenancing the ruffians who had overturned his block. "That was characteristic of John King. All the powers of earth could not frighten him and when he had made up his mind to do a thing, that thing was going to be done. . . ." Davis's ironic tone concerning the personality of John King may be his response to having heard a great deal about his wife's distinguished ancestors.

The death of John King, Davis writes, was "rather tragical. . . . There was an important will case to be tried in an adjoining county and he had been summoned to give expert testimony. On his way to court he spent a night at the house of a man who was deeply interested in the result of the trial. This of course, was unknown to King. That night he was taken suddenly ill and died under very suspicious circumstances. Many believed there was foul play but the matter was never investigated. His remains lie buried in an unmarked grave twelve miles west of Raleigh."

Judging from the account of the death given by Louise Perry, nothing of this has come down in her branch of the King family, which descended from John King's son Joel rather than Elizabeth King Toole — if indeed this suggestion concerning the death is family lore as opposed to a tale generated in the surroundings. John King made his will in January 1795 at the age of forty-eight or forty-nine, and his making it may very well have been a response to some intimation of mortality of which his family did not know or of which they did not recognize the importance.

One other family legend persisted, this one recorded in 1919. Mabel Irwin Davis, a daughter of Matthew S. Davis and Louisa Hill Davis and a sister of Edward Hill Davis, published in the *Franklin Times* on Friday, June 13, 1919, an article entitled "Louisburg and Methodism," written in response to plans for an Epworth League Conference in Louisburg during the following week. The article concerns the man Green Hill, the conferences held in Louisburg, and John King. Family lore is the basis of some aspects of her account. "My mother's grandmother, who was a daughter of the Rev. John King, once took my mother, then a child, to the site of the old house on the Allen place in which she said she attended conference in company with

her father. That was probably after King settled in Wake county." Elizabeth King Toole was born in 1776 and died in 1857. Louisa Hill Davis was a child during the 1840s, having been born in 1836. King settled in Wake County in the late 1780s. Mabel Davis believed that the reference was to one of the later conferences held "at Green Hill's," but she also believed that Green Hill once lived at the house on the "Allen Place" off Highway 561 east of Louisburg (if he had, it would probably have been before 1775, when his house is thought to have been built, but certainly before the first conference at Green Hill in 1785). In view of the fact that Louisa Hill had herself as a little girl lived in the Allen place, her grandmother could not have taken her to the main house as to a site unknown to her. The conference to which "Grandma Toole" referred could have been any one of the four held at Green Hill's: April 1785, January 1792, December 1792, or December 1793 (Grissom, p. 121). Possibly some part of a conference was held in another house than Green Hill, which, apart from confused childhood memories, no one in the family would have mistaken for any other place. Probably Elizabeth Toole referred to a structure, long gone, apart from the "main house" on the Allen place.

What matters is that here we glimpse John King, "one of the first Methodist preachers," as Asbury described him, now as a father, bringing with him to a conference his oldest child and only daughter. She may well have spent her time with the young people of the household while her father was in conference, but her presence would not have been included in the minutes. During the girlhood of her favorite granddaughter, she took her on an excursion and told the story, probably in the 1840s. And Louisa Hill Davis told the story to her daughter Mabel, who included it in her account of "Louisburg and Methodism" in 1916.

John King had six children, Elizabeth, Joel, Benjamin, Thomas, John, and William. His children were all Methodists, and two of his sons, John and William, were Methodist preachers (Wilkerson/Perry, p. 11). His son John entered the ministry in 1797 (Salisbury Circuit in 1797, Pamlico in 1798, etc.). Further, the descendants of the elder John King were "worthily represented in the Methodist ministry and laity of Kentucky and Tennessee to this day" (1885) (McTyeire, p. 270). His oldest son Joel was a businessman in Louisburg until his death in 1863 and was business partner in the 1790s and into the 19th century to Geraldus Toole, his brother-in-law. Joel King bought Green Hill when its owner and builder moved to Tennessee, and his grave is there. He was a trustee of Franklin Academy. In an obituary for the North Carolina *Christian Advocate,* T. W. Guthrie states, "He gave me many incidents connected with the history of Methodism in this section, one of which was that many years ago a Conference was held in his house

over which Bishop Asbury presided. He had a vivid recollection of Bishop Asbury, whom he described as a venerable and deeply pious man whose heart and entire being were wrapped up in his work" (E. H. Davis, *Historical Sketches*, p. 281).

The kind of lore that is lacking in the case of Green Hill we inherit in surprising abundance for John King. Joel King, his oldest son, appears to be the source. As a boy, Joel was absent one morning from family prayers. He explained to his rigidly disciplinary father that he had been delayed in attending to his traps. Although John King liked partridge as a dish, he chastised Joel "without ceremony" for his inattendance at prayers. For this Sallie Seawell King upbraided her husband, and Joel overheard. Joel then destroyed his traps and explained to his father that they would not again be a reason for punishing him. For this the father thrashed Joel again and made him rebuild all the traps (Allen).

"Now there was certainly one person who was not afraid of Dr. King," his wife, Sallie Seawell King, who "was about two inches taller than her husband, and of other dimensions in proportion" (Allen). A grandson told the story that his father, Dr. King's son, broke his arm. "It was a compound and comminuted fracture. Dr. King set to work on it. But doing surgery on his own son 'unnerved him and he became faint and sick and had to desist.'" Mrs. King took over. "She gave the doctor a glass of brandy and made him lie down, while she officiated as surgeon." Dr. King admitted that the work was done "in the best style with no later deformity" (Allen).

Benjamin Seawell King, John King's next son, was clerk of the court in Wake County for twenty years beginning early in the 19th century. His wife was a Cummins; his daughter married Alfred Williams, who established a leading bookstore of long standing in Raleigh. "Their only daughter became the wife of Dr. E. Burke Haywood, physician and surgeon, who gave distinguished service in the Confederate army." Subsequent generations of this name achieved eminence in law and medicine in particular (E. H. Davis, *Historical Sketches* p. 282). On November 30, 1800, Benjamin wrote from Raleigh to his brother Joel in Louisburg, "I saw William on Thursday and he tells me that mother with Bro. John & wife, Mr. Perry [second husband of Sallie Seawell King], and all the tenantry are well . . ." He had recently been to a camp meeting, and he refers to the glories awaiting those who love the Lord (Joel King Papers, Duke University).

Among the students at the Louisburg Female Academy in 1818, Matthew Davis lists Sarah Helen King and Elizabeth Toole as granddaughters of Rev. John King. "Miss King married the late Robert J. Shaw, a very successful merchant in his day, and the White, Davis, and Crenshaw families of Louisburg are her descendants, the wife of

the late Judge Davis of the North Carolina Supreme Court being her daughter. Miss Toole married William Robards, a wealthy farmer, and moved to the Mississippi valley many years ago . . . her only living descendant, Mrs. Mary E. Terry, now lives in New Orleans."

As for Louisburg, Mabel Davis wrote that "the Kings of this place are all descended from" John King. Louise Perry gives her own line of descent: John King "was the father of Joel King, who was the father of Benjamin King, who was the father of John King, who was the father of James King, who was the father of Martha King, who is the mother of me" (Wilkerson/Perry, p. 15). Matthew Davis reported that in 1902 King's "great-grandson and namesake . . . is one of Louisburg's prosperous merchants"; further, John King "is represented in the North Carolina Conference in the person of a great-grandson, who is now serving his third year on the Warrenton Circuit." "Among his descendants there has always been a Dr. King, and at present there are two, one each in Louisburg and Warrenton."

Finally, the Prospect Church, founded in 1841 and located on Highway 39 two miles south of the Green Hill home, was rededicated in 1939 as the Hill-King Memorial Methodist Church, honoring Green Hill and John King as the founding fathers of Methodism in the area.

The long road from Leicestershire to North Carolina began in a country in need of economic and spiritual reform. It is not possible to know with certainty whether John King was significantly moved by the needs of the England of his time, but it is clear that John Wesley was, and there can be no question that the course of King's life was altered when he heard Wesley preach. And the great new period of English literature that began about the time of John King's death had as its themes empathy with humble people and a new pattern of emotional response to nature and to experience; its central figures, Wordsworth and Coleridge, were born at about the time King moved to America. However, the 18th-century precursers of these writers who signalled major change in England were, among others, the pre-Romantic poets James Thompson and Edward Young. Their works were among the books listed in John King's will. And it is worth noting that also listed was a work of that great inspirer of revolutions, Thomas Paine.

In his native Leicestershire, John King may have come of that class of English landowners known as the squirearchy. The English country squire, described as the "master of all he suveyed," could have been the source of the self-will in King's personality. But in response to a cultural undercurrent of his time he empathized with the less privileged people of 18th-century England and adopted the Methodist path toward spiritual rebirth.

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The Layman's Experience

Societies, Bands, and Classes. The layman whose church was not a "station" with a preacher assigned to it and who travelled for miles sometimes to hear a sermon was not without a Methodist group to belong to. Societies, bands, and classes brought Methodists together in small groups for worship. Jesse Lee, before he became a preacher himself, was such a layman. When Lee worked on the estate of Gabriel Long in Halifax County, beginning in late 1777 or early 1778, he "united with the class" in the neighborhood as soon as he was settled in his new residence. He was quite "familiar with the exercises of the class-room, their revivifying influence upon the moral nature" (Leroy Lee, pp. 57-59). They encouraged the habit of speaking and served as "nurseries for the ministry." Early in 1778 he was appointed class leader by William Glendenning, rider of the Roanoke Circuit, of which Halifax County was part. "When in the class, I frequently wept much while I was talking to the people about the welfare of their souls" (Leroy Lee, p. 60). At the same time, he wrote, he held prayer meetings in other societies.

According to the system developed by John Wesley in England, a Methodist was a member of the Church of England and belonged to one of its congregations. The society, however, was specifically Methodist, a group of members of the congregation who shared Wesley's concern for a way of life that would ensure salvation. In Asbury's figure of speech for the relationship between the two, the congregation was the "outer court" and the society the "inner court" (Bucke, p. 115).

Inside the society was the band, a group of five to ten members concerned to care for the sick and needy and watch over each other (Ayling, p. 132). The leader of a band was chosen by lot rather than election or appointment, the element of chance ensuring God's

responsibility for the selection (p. 115). Membership cards were issued, renewable quarterly. Those breaking the rules were expelled after three warnings. Every fourth Saturday was a day of intercession, and "on Sunday evening eight days following there was a three-hour love-feast (in imitation of the primitive Christian agape), a simple communal meal taken after celebration of the Lord's Supper and in token of the brotherhood of believers" (p. 96). Monetary contributions were expected, and the steward was the collector; the steward sometimes volunteered to bring the total collection up to a certain amount if some in the band were unable to contribute.

Jesse Lee in his history (pp. 33-56) gives the "Rules of the Band Societies, Drawn up December 25, 1738," with a similar set drawn up on December 25, 1744. The term band society itself indicates that these groups were being modified and combined. The rules refer to the weaknesses and problems of the members and set out to offer the members concern and attention. Lee defines a band as three to five true believers. "All must be men, or all women; and all married or all single." The principal activity was confession of faults and prayer for one another. Members were admitted according to their answers to questions concerning forgiveness of their sins, peace with God through Christ, and "desire to be told of their faults," a process in which others might "cut to the quick, and search your heart to the bottom." Among other proscriptions, members were not to consume "spiritous liquor," to pawn anything, to wear "needless ornaments," or to use snuff or tobacco.

The class, in Ayling's description, consisted of twelve persons who met weekly for prayer, worship, and communal confession (p. 175). The class rapidly became more important than the band; indeed, in Jesse Lee's journal no reference is made to the band in the Roanoke Circuit. In the activity of these groups the lay preachers discovered and revealed themselves and received training. In Britain the lay preachers were persons for whom clerical training was out of reach; they were the sons of yeomen, tradesmen, small manufacturers, or craftsmen (Ayling, p. 134). Francis Asbury's father was gardener for two wealthy families.

Viewed from above, as Asbury organized the American Methodist groups, the structure was "the bishop first, then the elder, the preacher in charge, the junior preacher, the local preacher, the class leader; there was supervision from the top to the bottom" (Smith, p. 92).

Ayling observes that the experience of the converted sinner — who was trained in the class, chosen by lot to be its leader, and appointed a lay preacher — resembled that of John Bunyan a century earlier in *Grace Abounding to the Chief of Sinners* (p. 177). Indeed, the pattern of conversion, as experienced by Jesse Lee, strongly resembled that described in that most popular of early novels, Bunyan's *Pilgrim's*

Progress. Jesse Lee, alone in the field with his burden of sin and calling for God's help, experienced a conversion patterned after that of Pilgrim. In the Methodist organization, one received the news of the possibility of salvation, perhaps from a sermon or from a class member, one examined one's soul and suffered for its sinfulness, and then one had the relieving experience of dropping the burden of sin. The process could take place in a religious gathering or, as in Jesse Lee's case, in solitude. Emotional response took various forms: Pilmore on his first trip to North Carolina preached to a large congregation of which "Several of the people were so affected that they fainted away and were as solemn as death" (Pilmore, p. 169).

Society and class were persisting realities on the American scene. Asbury in 1780, on his first trip to North Carolina, in the Roanoke River area probably in Halifax County, "spoke plainly to about eighty people . . . met class. . . ." Then at Nutbush he "found a broken society." Then he "rode home with Dr. King; his wife was in Society" (Grissom, p. 87). Even in 1816, the Methodist Church now separate from the Church of England since 1784, on his last journey, near Raleigh in February, the month before his death, he spoke to the society (in the home of the eldest son of Dr. John King).

Finally, on the Tar River Circuit in 1841, those attending the Fourth Quarterly meeting of the Circuit on 28 August were identified as preachers (ordained) or as lay preachers and then as elders. Then came class leaders, then stewards, four in each category (Hill/Davis Collection).

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Meeting Houses and Church Buildings. Hearing sermons in dwellings and barns, under trees, and in open fields was a familiar experience to the early Methodist. Then came the log chapel. Asbury described "our first preaching house," the first Bush Forest Chapel, built in 1769 six miles from Aberdeen Maryland (Journals, I, p. 56; and editor's note). "The house had no windows or doors; the weather was very cold: so that my heart pitied the people when I saw them so exposed. Putting a handkerchief over my head, I preached, and after an hour's intermission (people waiting all the time in the cold) I preached again." On June 23, 1780, he "preached at Nutbush Creek Chapel (a little log house, about twenty-five feet long and twenty wide) . . ." (Carroll, p. 34).

Well into the 19th century the various denominations shared church buildings where they had none of their own. In Louisburg, several congregations held services in a building on the Franklinton Road that has come down under the names of Old Portridge, the Portage, Poythress, and Purtuage (House, p. 4; Davis, pp. 108, 290). What is known of this building and of the other early structures has come from writers who in some cases reported verbal tradition. They are Dr. Daniel T. Smithwick, Pauline Hill (Mrs. John) Brooks, Margaret Hicks (Mrs. Cary) Howard, and E. H. Davis. Some information comes from deeds in the Franklin County Courthouse.

Dr. D. T. Smithwick (1867-1956), Franklin County historian in 1938, wrote that two Episcopal churches were erected in this section in the mid-18th century: one was Banks Chapel near Wilton, the other the Poythress Chapel ("Old Portridge") two or three miles from Louisburg on the Franklinton Road. "Methodists in the Louisburg community used old Poythress chapel for their early meeting place. It has been considered the mother of the Louisburg Methodist church" (p.135). However, Smithwick continued, Poythress was too small for the Methodist Conference of 1785, which was held at the home of Green Hill. Davis (p. 290) maintains that Poythress was originally the Church of England station of Parson Charles Cupples. It would seem to have taken its name from the Poythress family living in the area. The notable

Methodist figure of that name was the Virginian Francis Poythress, who was appointed to the North Carolina Circuit in 1776.

An account of an "old-time log-meeting-house" is included in a "funny incident" in Whitaker's Reminiscences. R. H. Whitaker published his reminiscences in 1905; many of them are of antebellum days. Although dates are rare in this work, certain memories clearly come from the first half of the 19th century, perhaps early in that era. One cold winter day, when the warmest place about the meeting-house was "outside, on the sunny side of the house," the "circuit preacher" was late arriving; the congregation waited outside; inside, "the wind not only came through the cracks between the logs, but through the floor as well." In the absence of the regular preacher, a local preacher, Brother Jones, was asked to preach. He "promptly made his way up into the old-fashioned, barrel-like pulpit. As soon as he sat down, he began to sing, 'How Firm a Foundation,' and the congregation, with chattering teeth followed him through the seven stanzas." The service was two and a half hours long, and the sermon, delivered in a voice that could be heard half a mile, was generally agreed to be a great sermon. Outside in the sunshine, the congregation rejected the suggestion that they install a stove and "chattered and shivered until they made up money enough to build a new church" (Whitaker, pp. 295-296).

The old log meeting houses, Whitaker continues, were uncomfortable in summer as well. Red-headed scorpions would sometimes appear on the floor, and scare the women. "In fact, the cry of fire wouldn't run a crowd of women out of a church quicker than one little fleet-footed, red-headed scorpion, prancing about under the benches," suggesting that Whitaker had read Mark Twain. He was glad that the old log meeting-house was gone; "Now, if we could keep the dogs out of our new churches, we'd be all right" (p. 297).

A meeting house of one or the other of the two generations of such structures described by Whitaker is referred to in a legal document of 1802. A Franklin County deed (29 September, 1802; Book 11, p. 285) between Samson Gilliam, grantor, and five men (John Berry, Daniel Shine, Joshua Abernathy, Richard Swanson, and Jeremiah Dossry) conveys "three-fourths of an acre of ground, together with all and singular the house, woods, waters, ways, privileges and appurtenances thereto belonging or in any wise appertaining" for "the use of the members of the Methodist Episcopal Church in the United States of America. . . ." The land was located on the east side of "the Branch," conceivably the branch running into the Tar indicated on the 1779 map of Louisburg town plats. But since other sales by Samson Gilliam refer to land on Cypress and Red Bud Creeks, the one northwest from Stallings Crossroads and the other northeast, it is probable that this sale, too, is in that area (Book 11, p. 283; Book 3, p. 150). Had the

branch referred to been the one that then ran into the Tar near the end of Elm Street, this might have been the first Methodist church in Louisburg; but the Red Bud Creek plot is on one side bounded by a line "south down the Branch," probably the Branch of the 1802 church sale.

Among the trustees buying the land for a nominal six shillings, the telling name is that of Daniel Shine, no longer a circuit rider but a resident of the Tar River Circuit. Shine became a Methodist circuit rider in 1790 and "located" — married and established a household — in 1794. At the turn of the century, Daniel Shine was probably the leading Methodist in an area from which the establishing elders — Green Hill, John King, and Gabriel Long — had departed.

The deed is of particular interest because it so carefully defines the purchasing group. The trustees "shall hold the above mentioned property for the use of the members of the Methodist Episcopal Church in the United States of America, according to the Rules and discipline which from time to time may be agreed upon, and adopted by the ministers and preachers of the said Church, at their general conferences in the United States of America." The trustees are to permit "ministers and preachers" "authorized by the said General Conference of the said Methodist Episcopal Church . . . and none other to preach and expound God's holy word therein." The insistence upon use by Methodists alone suggests that the congregation had previously shared its church.

Of further interest is the careful formulation in the deed of rules pertaining to church governance, perhaps expressive of a need for a legal record of regulations for choosing trustees. If one of the trustees dies or ceases to be a member of the church, the "minister or preacher" shall call a meeting of the remaining trustees and nominate one or more persons to fill the place. Those nominated should be twenty-one years of age and should have been members of the church for at least a year. A majority vote of the trustees is necessary to elect a trustee, the minister casting a tie-breaking vote. The number of trustees must always be five.

Although Daniel Shine was a local preacher active also in Louisburg, this structure did not serve a Louisburg congregation. The Samson Gilliam sale is of interest because of its statement of the rules pertaining to the election of trustees and because of the evidence of Shine's involvement in the churches outside Louisburg. According to a report to the *Raleigh Star* dated 23 June 1810, there were in Franklin County six Methodist "houses of religious worship" (Davis, p. 68), but they were not named in the article.

The Louisburg Methodist Church was clearly the buyer in an 1830 purchase. The deed (Bk. 26, p. 244) shows that Charles A. Hill, nephew of Green Hill, sold to the trustees of the Louisburg Methodist

church on November 16, 1830, for the sum of one dollar, the "lot or parcel of ground . . . known in plat of said town as lot number 87 together with the improvements and privileges thereon and thereto belonging." In this case there is no doubt as to which land is referred to. On the map, Lot 87 bears the name of the original purchaser, William Brickell, guardian of Charles A. Hill after the death of his father William Hill. The question remains, however, whether a structure on it to be used as a church is referred to in the term "improvements." This lot was on the northeast corner of Nash and Elm streets in Louisburg. The purchasing trustees are listed as Joel King, William Arendell, John Kelly, James Hester, Ricky Furman, Nicholas Massenburg, and Washington Branch. The careful provision for the perpetuation of the legally designated trustee group approximates that in the 1802 Gilliam deed, but in this deed the number of trustees is specified as nine rather than five as in the Gilliam deed of 1802. The purchasing trustees, however, number only seven; probably an eighth was the seller, Charles A. Hill, who was in the 1820s a state senator and headmaster first of the Franklin and then of the Midway academy. Again, as in 1802, the purchase price is nominal, suggesting that the seller may be a member of the church and is virtually or actually donating land and perhaps a structure to the congregation. The congregation may have been using a structure on this land long before they bought the lot.

The next home of the Louisburg Methodist church is the least well documented: it was at the intersection of North Main Street and the present (1996) Smoketree Way. Davis (p. 290) writes that the "first [Methodist] church in Louisburg . . ., located on the top of the hill at West end of Nash Street, . . .stood a wooden structure for several years until removed to a site where the Welch residence now [1948] stands in the northern outskirts of our present town known then as Lone Oak, where Methodist services were held for about a decade" (or perhaps two). Of Lone Oak, only a chimney remained in 1996, between Main Street and the eastern end of the Louisburg Manor.

An earlier unprinted document supports Davis's information as to the location of the church at Lone Oak. Pauline Hill Brooks (1854-1904), wife of a Methodist minister and daughter of Daniel Shine Hill, mid-19th-century trustee of the Louisburg Methodist church, wrote a "Sketch of the Methodist Church, South, in Louisburg, N. C.," dated Salisbury, Oct. 3, 1899. Though the manuscript itself has not survived, a copy typed with a few emendations probably by Mabel Irwin Davis, niece of Pauline Brooks, survived at Green Hill. "The first Methodist Church," she wrote, "was built on the hill on Nash Street, and was afterwards sold and the old building moved to the place where Mr. Kearney now [1899] lives." A note by Mabel Davis states, "Lone Oak is meant, I think."

A report appended to the minutes of the Fourth Quarterly meeting of the Tar River Circuit held at Jerusalem 18 September 1841 surely referred to this building, whether in 1841 it was located at Nash and Elm or at Lone Oak. According to a committee consisting of Joel King, Burwell Baker, Ricky Furman, N.B. Massenburg, D. S. Hill, Washington Branch, and William Arendell, there were broken window lights, delapidated window blinds, many decayed shingles, and some weatherboarding that needed renailing (Hill/Davis Collection).

"Lone Oak," so designated in early 20th-century deeds, was indeed owned by H. A. Kearney, one of two sheriffs of Franklin County by the name of Kearney. His widow, Annie R. Kearney, sold it to Blair Tucker in 1930 (Bk. 294, p. 223); Tucker in turn sold it to Mrs. Lina J. Welsh, his mother-in law, wife or widow of R. H. Welch, in 1932 (Bk. 306, p. 58).

In view of the absence of evidence that the church bought land at what is now North Main and Smoketree Way, it is possible to assume that land use was granted by a member as a site for the church being moved from Nash and Elm. Margaret Hicks Howard, mid-20th-century historian of the Louisburg church, wrote in her notes on the history of the church that the back door of the Lone Oak residence, "now owned by the Welches," was the old door of the church at Elm and Nash streets. Although her extensive notes nowhere acknowledge that the church may once have stood on this lot, her information supports the probability.

On April 22, 1850, however, the church bought a half acre "more or less" at the corner of Main and Noble from Margaret C. Patterson (Bk. 30, p. 300), old Lot 22 on the original town plat map. On 8 June 1850, the "Building Committee of the M. E. Church" reported on their progress: "The Committee beg leave respectfully to report, that after several months delay, & much anxiety & perplexity on the subject, in consequence of the small amt. of funds with which they had to operate, they at length succeeded in contracting for the building of a brick Church for the sum of $1886. This amt. was increased by extra charges to the sum of $2039. which was the entire cost of the church up to the time when it was received by the Committee." An account of complications as to costs and collections follows, and the committee members "had to advance a part of the money from their own individual funds and borrow the remainder." This was the "first brick church," Davis writes (p. 290), a picture of which survives, a windowed steeple at the front, the structure temple-form with windows tall enough to be virtually floor to ceiling (see *The Franklin Times Special Hundredth Anniversary Issue*, p. 37). On this lot the church has now (1996) stood for almost a century and a half. The many

line changes resulting from purchases and sales of neighboring lots have been detailed by Nathan Cole.

This "first brick church" was replaced in 1900 by the present sanctuary. The style is modified Gothic, and an entrance was placed on either side of the central pointed arch, a steeple surmounting either entrance. The *Franklin Times* account of the dedication in 1904, when the debt was raised, described the sanctuary as seating five hundred. Stained-glass windows were a notable feature, their dedications varying (see Windows, Ch 4).

In 1914 a Sunday-school annex with a "ladies' parlor" was completed behind the church; A. D. Wilcox was pastor at the time, and the architect was M. Stuart Davis, a lifelong member of the congregation. Debt on the annex was cleared in 1918 (Howard). This building was replaced in 1957 by a new annex with a basement fellowship hall and two upper floors for offices and Sunday-school rooms. George S. Blount was minister when the work was begun, and the fellowship hall was named for him. A Raleigh firm of architects by the name of Davis planned the building.

As for the parsonages, less is known. The first is reported to have been on Elm Street, the next on Church Street, the "house next north from Ernest Furgurson" (Howard), or, "the house where Mrs. Al Hicks now resides" (Johnson, p. 37). This is the house just north of the one on the northeast corner of Church and Franklin. With the building of the 1850 church on Main and Noble streets, the "old Tar River [Circuit] parsonage" on Church Street was rented for the pastor until a parsonage closer to the church could be acquired. Such a parsonage was built on Main Street beside the church in 1863 (Howard). This parsonage had a rear portion known as the pastor's office. In 1896 (Howard; see p. 148), when it was replaced by a two-storey house in the same location, the parsonage and the office were separated and moved to Spring Street directly behind their earlier location, where today (1999) they are well maintained residences (Cottrell). In 1962 a new parsonage — the first brick one — was built on the site of the old one plus the lot adjoining to the north. The presiding minister at the time was Kelly Wilson, Jr. The dedication took place in 1986.

Purchase of the Egerton/Wynn house and lot behind the church on Noble Street was initiated in 1976, and the church-sponsored Yolanda Jones Developmental Center moved into the house in 1978.

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Chapter 2

The Tar River Circuit

Early Riders. Four Notable Preachers: *Edward Dromgoole. Francis Poythress. William Ormond. Daniel Shine.*

Early Riders

The Methodist church in Louisburg, though it had its own meeting house after 1830, did not become a station until 1859; before that, it was served not by its own successive ministers but by circuit riders. After 1860 there is limited information about the succession of ministers, but characterization of many of them is possible. Before 1860, in many cases the circuit riders come down as names only. Many had short careers on the circuits; some of them preached for their entire lives, and for these we have obituaries in the Minutes of the Conferences. Thanks to the circuit riders and to the local preachers, there was a congregation to build or buy a church in 1830. Thanks to them, that congregation was intact in 1860 to gain a preacher of its own.

A circuit was a territory with boundaries more or less defined. Early maps of the North Carolina circuits show a rough definition in the north, suggested by parallel boundaries running northwest to southeast, probably because they were extensions of Virginia circuits. But their southerly limits were originally ill defined. The North Carolina territory itself was only crudely mapped (Grill, map, p.30).

Norfolk and Petersburg, the first circuits formed in southern Virginia, were created in 1773. North Carolina received visits, probably unofficial, from preachers on both circuits; and Joseph Pilmore preached in Currituck on his way south in 1772. John King was assigned to the Norfolk circuit in 1774 and certainly made visits to Bute County, North Carolina, where he met the Seawell family, whose daughter he married. Petersburg was even closer to Bute County and in some sense shared a Masonic lodge with Bute. But Brunswick, which became a circuit in 1774, was still closer than Petersburg, lying just north of the Virginia line from Halifax County, North Carolina.

To the Brunswick Circuit between 1774 and 1779 were assigned some of the interesting figures of early North Carolina Methodism: in 1774, while John King was in Norfolk, John Wade, Isaac Rollings, and

Samuel Spragg; in 1775, when Francis Asbury himself was in Norfolk, George Shadford, Robert Lindsay, Edward Dromgoole, Robert Williams, and William Glendenning; in 1776, George Shadford, William Duke, and William Glendenning.

In 1776, the first year in which "Carolina" was designated as a circuit, the preachers assigned to North Carolina were Edward Dromgoole, Francis Poythress, and Isham Tatum. The following year the "North Carolina" circuit received the attention of John King, John Dickins, Lee Roy Cole, and Edward Pride. Brunswick in the same year had three riders (William Watters, Freeborn Garrettson, and John Tunnell). In 1778 "North Carolina" became "Roan-Oak," with William Glendenning assigned to it, and in 1779 there are three circuits in North Carolina: "New-Hope," "Tar-River," and "Roan-Oak." The preachers assigned to these three circuits were Andrew Yeargan and William Moore; John Dickins and Henry Willis; and Reuben Ellis and John Sigman.

The three circuits thus designated were not bounded by rivers but were associated with them. The Roanoke Circuit occupied the northeastern corner of the state; its southwestern boundary followed the Roanoke River roughly to the Albemarle Sound, and the circuit boundary then moved northeast to Currituck. Edenton was in the Roanoke Circuit. The Tar River flowed roughly down the middle of the Tar River Circuit to the Pamlico Sound. But it also included the Neuse River and extended west of the subsequent site of Raleigh, near Joel Lane's land. Washington, Bath, New Bern, and Beaufort were the outlying and more southerly towns of the Tar River circuit. The New Hope Circuit lay slightly west of the future site of Raleigh and included the future site of Greensboro. The Haw and the Cape Fear rivers ran down its center, and Wilmington was at its most southerly point (map in Clark, p. 23.)

In 1779, Andrew Yeargan and William Moore were assigned to the Tar River Circuit, which had 455 members "in society." In the following year, James O'Kelly, who would later bring about the denomination's first schism, travelled the circuit. In 1781, Henry Ogburn and John Cooper, with 358 members; in 1782, Micaijah Debruler and Adam Cloud, with the numbers still falling, to 300; in 1783, Ira Ellis and Joshua Worley (332).

From 1784 until 1800 the list is made up of the following names: William Cannon and Henry Jones; Thomas Humphries and Isaac Smith; Thomas Anderson and Micaijah Tracy; Thomas Bowen and Thomas Weatherford; Henry Merritt, William Moss, and Daniel Lockett; Charles Hardy, Micaijah Tracy, and Myles Smith; Mark Whitaker and Benjamin Carter; Morris Howe and William Ormond; John Pace, E. Humphrey, and P. Sands; Joshua Cannon and C. Carlisle

L. Dyson; Jonathan Bird, A. Kinsey, and T. Moon; Daniel Hall and Samuel Ansley; Samuel S. Steward and Jeremiah Munday; John Ray and Archer Moody; William Bellamy and Stephen Ellis; John Ray; William Ormond and John Evans.

Through the 1780s and 1790s there were steady additions to this list of circuits: Yadkin, Mecklenburg, Salisbury, Marsh, Caswell, Wilmington, Halifax, Guilford, Holstein, Bladen, French Broad, Greenbrier, Anson, Bertie, West New River, East New River, Contentnea, Catawba, Washington, etc.

The circuit rider has become something of a romantic figure from the early, hard days of the Methodist ministry. His prototype is surely John Wesley himself, who yearly visited the far-flung outposts of the Methodist flock in Britain. In America the tradition persisted in Strawbridge, Williams, King, and many others; but the ideal and exemplary circuit rider was Francis Asbury himself, the "prophet of the long road," the man who never had a home. The difficulty of the rider's life concerned Asbury; if most of the ministers located at the time of marriage, the Methodist ministry would be perpetually a young group, and experienced preachers would be virtually lacking. Asbury advocated building houses in the circuits for the wives of young ministers and providing them with a livelihood (Clark, p.16). With land abundant and opportunity not lacking for location, however, relatively few of the preachers lived out their lives on the job, as Asbury did.

At times the circuit rider was the bringer of order, as Asbury was in Wilmington, North Carolina, "where we had merry, singing, drunken raftsmen; to their merriment I soon put a stop. I felt the power of the devil there" (Carroll, p. 69). At other times the travelling preacher suffered at the hands of the mob, as when John King's table was overturned in Baltimore and when Freeborn Garrettson was harrassed and beaten in Maryland and then narrowly escaped being jailed as the culprit (Norwood, pp. 125-126). Similarly, Finley reported an attack on a camp meeting by "twenty lewd fellows of the baser sort, who came upon the ground intoxicated, and had vowed they would break up the meeting" (Norwood, pp. 252-253).

The rapid development of the northeastern quarter of North Carolina in the 1770s is apparent in the multiplication of circuits and of preachers assigned to them. One of these circuit riders, Edward Dromgoole, writing in 1822, described the period of expansion during and after the Revolution. "The first great revival I was witness of was in Virginia and North Carolina the beginning of the revolutionary war, many hundreds were converted and the bounds of the work greatly enlarged so that from one circuit only we had several, and from having four or five preachers in the circuit we had a number raised who were

no disgrace to Methodism, among these were Reuben Ellis, Henry Willis, John Dickins, Richard Ivey. . . " (Cotten, Dromgoole papers). The second great revival that he witnessed in the South, he continued, "began in the year 1787 when John Easter was appointed to the Brunswick Circuit," and at a later time Alexander McCaine and John Early were notable on the revival front.

John Wesley himself exclaimed at the steady growth of Methodism in the area during the Revolution. In a letter to Edward Dromgoole dated Bristol, Sept. 17, 1783, he wrote, "One would have imagined, that the 'fell monster war,' would have utterly destroyed the work of God. So it has done in all ages and countries: So it did in Scotland a few years ago. But that his work should increase at such a Season, was never heard of before! It is plain God has wrought a new thing in the Earth..." (Cotten Collection).

In the more limited bounds of the Tar River Circuit, one of the three new circuits referred to by Dromgoole, participants in the revivals of the 1770s and 1780s included Dromgoole himself, with Richard Wright, Robert Williams, John King, George Shadford, William Glendenning, Francis Poythress, Jesse Lee, Isham Tatum, John Dickins, LeRoy Cole, James O'Kelly, William Ormond, Daniel Hall, and Daniel Shine.

The Tar River Circuit has the distinction of a favorable description by Asbury. On March 11, 1784, Asbury wrote in his journal that he had ridden to "Long's," probably Gabriel Long's in Halifax County but possibly his home in Franklin. "I have had great times in Tar River circuit; the congregations have been large and living, more so than in any circuit I have passed through since I crossed the Potomac" (Carroll, p. 63). These congregations included the Louisburg Methodists. Again, in January 1789, he wrote, "The Lord has begun to work on Sandy Creek, in Franklin County, where twenty souls have been lately brought to God" (Carroll, p. 91).

Information concerning the careers of certain of the riders of the Tar River Circuit has come down in the histories of Methodism in the area, in manuscript collections, and in family tradition. Although no one of them was minister at the not-yet-existent Methodist Episcopal Church in Louisburg, they are exemplary of the preachers whom the people of Louisburg and Franklin County, who would later create that church, heard, acknowledged in some degree as spiritual leaders, and accepted as defining for them the meaning and value of the Methodist movement. Dromgoole is important because of his not completely recognized significance to the movement as a whole and because of the virtually untapped wealth of the Dromgoole Collection. His work in North Carolina was extensive; it is not of ultimate significance that he settled across the border in Virginia. Francis Poythress, a Virginian

also, was active in several states, but he served Franklin County both as circuit rider admitted on trial and as presiding elder. William Ormond was a native North Carolinian associated with Kinston, although he died while in service in Virginia. And Daniel Shine, from Jones County, North Carolina, settled in Louisburg and left his name in Green Hill's family. Fortunately for the researcher, the papers of both Ormond and Shine are preserved in the Duke manuscript collection. Dromgoole and Poythress are mentioned frequently and significantly in Asbury's journal, and such mention itself confers a certain significance.

Four Notable Preachers

Edward Dromgoole. Dromgoole immigrated from Sligo, Ireland, where the place of origin of his family name is the modern Dromgoolestown in County Louth (MacLysaght), halfway between Dublin and Belfast. He was one of many Irishmen whom Sweet calls the true founders of American Methodism (p. 49). When he located in 1786, it was not in North Carolina but in "old Brunswick" (Virginia), where he lived for the rest of his life (Bennett, p. 100). Nevertheless, he was one of the three first appointees to the Carolina circuit who preached in Bute County and the not-yet-founded Louisburg.

Dromgoole was converted to Methodism in his native land and "read a recantation in a Catholic church at Sligo" (Clark, p. 16), an act which probably cut him off from his family thenceforth. (Bennett, on the other hand, maintains that he was converted to Methodism in Baltimore soon after immigration [p. 100]). There are no letters from his family in Ireland in the Dromgoole file of the Southern Historical Collection. Arriving in America in 1770, he settled near Baltimore where, from 1770, John King, was active and, even earlier, Robert Strawbridge and Robert Williams, both of whom were Irish. Strawbridge drew him into the ministry, and he was admitted on trial in 1774 and appointed to Baltimore in the same year. He was assigned to Brunswick Circuit in 1775 and to Carolina in 1776. Two subsequent appointments were in Virginia (Amelia in 1777 and Sussex in 1778). Then he desisted from travel for an interval, having no regular appointment from 1779 to 1782.

Bruce Cotten, the collector and donor of the Dromgoole papers, offers an explanation for the interval. "Mr. Dromgoole writing in 1805 says that 'on March 7th 1777 I was married into a respectable family in Virginia.' He was then 27 years old and she 24." Cotten speculates as to her family. "Both her brothers George and Isaac Rowe Walton made

their marks." She was, Cotten believes, a double first cousin of "George Walton the signer" (of the Declaration of Independence).

Droomgoole returned, according to Clark (p. 17), to form a new circuit in the Edenton area of North Carolina in 1782. Clark writes that he was received kindly there by the Anglican minister Charles Pettigrew and preached in various spots in the new circuit. In 1785 he was again in Brunswick, having figured prominently in the 1784 Christmas Conference in Baltimore at which the Methodist Episcopal Church was organized (Clark, p. 16). In 1780, however, Dromgoole had joined Asbury in opposing separation from the Anglican church (Asbury, I, 349). On Septemer 12, 1780, Asbury wrote that Dromgoole, whom he had just seen in Virginia, had "showed me more respect than is due me" (Asbury, I, 378).

Dromgoole obviously had a certain significance among Methodist leaders of the time.The Dromgoole letters in the Southern Historical Collection were written by many of the notable Methodists in his area: Phillip Bruce, Edward Cannon, John Dickins, John Easter, John Ellis, Devereux Jarratt, Jesse Lee, and others. The collection also contains three letters from Francis Asbury and one from John Wesley, quoted above. The collector, Bruce Cotten, Chief of Military Intelligence for the General Staff in World War I and a Dromgoole descendant, in 1922 rescued the collection from "Canaan," the home of several generations of Dromgooles in Brunswick County, Virginia.

The sources of Cotten's impressions of Dromgoole may be largely oral and traditional. They were written in 1922 in a letter to a relative who was also a descendant of Dromgoole, and the information contained in the letter is undocumented. Cotten wrote of Dromgoole, "He had of course that gloomy outlook on life, peculiar to the Methodists of that period. The saving of the soul being the principal object of life and a dreadfully difficult and laborious thing it was too from their standpoint." (The Cottens were Episcopalians.) "Mr. D. wrote an excellent hand, was extensively read and well educated, probably at Dublin College. . . .[He] was an excellent business man and died rich for those times. The silver watch that you have was left by him to his son Edward, also the bottles that Mother has at Cottendale [the 19th-century Cotten plantation in Pitt County NC] are described in his will and left to his son George."

Clearly, Cotten continues, Dromgoole "stood high in Methodist affairs. He rode the countryside saving souls." So much, in an Episcopal view, for the circuit rider. As to Dromgoole's person, "He wore a wig, rouged his cheeks, and carried a jug of rum dangling from the pommel of his saddle. He also used snuff and wore a corset. All of which proves that he was a gentleman!"

Dromgoole's son George Coke Dromgoole attended the University of North Carolina at Chapel Hill and served in Congress from 1835-1841 and 1843-1847. His son Edward lived in Halifax County, North Carolina, at some time in the 1820s, but had returned to Brunswick County Virginia by the early 1830s. A daughter of Edward Drumgoole Senior married a Sims and became an ancestor of the Cotten family of Pitt County.

It seems clear that the facts of Dromgoole's life vary with the source. The Bruce Cotten Collection of Dromgoole papers contains also a transcription entitled "Biography [of Edward Dromgoole] Taken from a Public Document." According to this document, he was born in 1751 in Sligo, Connaught, to a poor family and trained as a linen weaver. He immigrated to Philadelphia in 1772 (rather than 1770) and settled in Baltimore, where he lived and worked with John Haggerty, a tailor. The family still has the thimble he used as a tailor. (If Dromgoole arrived in Baltimore as late as 1772, John Haggerty had probably already at that time been converted by John King. Haggerty became an itinerant in 1779 and was ordained deacon at the Christmas Conference in 1784. He located in Virginia in 1793 [Asbury, ed. note, I, p. 194]. The collection also includes a letter from Sarah Haggerty, his widow, a pious and literate lady.)

According to the "Public Document," Dromgoole started preaching in 1774, first in Maryland, and then in Virginia. He took the oath of allegiance to the new state of Virginia with his friend Robert Jones in Sussex County, Virginia. He was preaching near Halifax, North Carolina, when the Declaration of Independence, just accepted at Philadelphia, arrived in Halifax. He was asked to read it to his congregation, and he did so, "somewhat reluctantly." He married Rebecca Walton of Brunswick County and died in 1835 at the age of eighty-four. The writer of the Public Document reveals his orientation toward his information in the statement, "Of such are the nobility of America. The class who prefer to weave, sew, and plough, rather than gamble or live in idleness, are the bone and sinew of free institutions."

A chapel in Brunswick County was named for Dromgoole, and the Virginia Conference for 1801 was held there (Bennett, p. 388). Preachers and laymen of the Tar River Circuit, including Louisburg, would probably have been there, in view of the fact that Tar River as soon afterward as 1807 was placed in the New Bern District of the Virginia Conference (Grill, p. 33). The building was, according to Clark, earlier and later called by different names, for example, Dromyrick, for both the Dromgoole and the Myrick families.

In 1813 Dromgoole wrote to Philip Gatch, "My five oldest children are professors [of Methodism], and in [a Methodist] society. ... Two of my sons are preachers" (Bennett, p. 100). Bennett quotes the

Rev. Benjamin Devaney, who met Dromgoole at a camp meeting in North Carolina during the period when Dromgoole was active as a local preacher. "Mr. Dromgoole . . . was plain in his dress, gentle and unassuming in his deportment, [and] of deep piety. . . . the embodiment of a primitive Methodist preacher. When he entered the stand to preach, he very deliberately put off his coat, and . . . his neck-cloth, which was nothing unusual with the old preachers of that day. . . . He commenced by saying, '. . . You recollect about thirty years ago, there was a young man who travelled here by the name of Edward Dromgoole; I am the man.'" Devaney continued, "The power of God was the burden of his theme, and when, by the force of his Irish eloquence, he carried us in imagination to the place 'where the worm dieth not, and the fire is not quenched,' it was awfully sublime, it was beyond description. . . . The copious flow of tears, and the awful peals of his voice, . . . produced the most thrilling effect that I had ever witnessed. There was not a dry eye among the hundreds who listened to him on that occasion" (Bennett, p. 100-101).

Writing in 1822 a letter addressed to "Dear Brethren," Dromgoole recounts with pride and fondness his wide acquaintance with the Methodist preachers of the eighteenth century. "I have been acquainted with all the preachers who came from Britain to America except Mr. Pilmore, but more intimately acquainted with Messrs Asbury, Rankin, Shadford, Coke, King, and Whatcoat. . . . With several of the first preachers raised in America I was acquainted, such as Messrs Watters, Gatch, Ruff, Duke, Spragg, Glendenning. . . ."

A memorial service was held at Dromgoole's home, "Canaan," in 1974, the program of which is in the Southern Historical Collection at the University of North Carolina.

Frances Poythress (1732-1810). Poythress was, according to all his biographers, a Virginian of aristocratic background. His French ancestor was a Huguenot who fled to England in the 16th century to escape religious persecution in France. From the early 17th century there appears to have been in Virginia a succession of fathers and sons by the name of Francis Poythress (Woodlief). Born in 1732, he was probably the grandson or great-grandson of a Captain Francis Poythress who owned a plantation in Charles City County, Virginia, described as south of the James River, but at any rate southeast of present-day Richmond. His widow, Mary Sloman Poythress, mother of another Francis Poythress, in the early 1650s married Robert Wynne, whose plantation, "Georges," in Charles City County, adjoined the Poythress plantation (Ogburn, pp. 93, 101). The name Poythress was later connected to members of the Eppes family, in all likelihood

the same as that into which Thomas Jefferson's daughter Maria married.

According to Moore, Poythress was a "spoiled child of fortune" who early "fell into dissipated habits." "Born of wealthy parents, he inherited large estates and occupied a high social position" (Moore, pp. 83-84). His being reproved for his wild career by a lady of comparable social rank opened the door to his receiving the message of the Reverend Devereux Jarratt, the noted revivalist who was stationed in Bath Parish in the Appalachian Mountains at the time. Converted to Methodism at the time when George Shadford was active on the Brunswick Circuit in southeastern Virginia and Asbury was assigned to Norfolk, Francis Poythress was admitted on trial to the itinerancy in 1776, and his first appointment was to the newly formed Carolina Circuit with Edward Dromgoole and Isham Tatum (*Minutes*, pp. 11-12).

Moore writes that these three appointees "understood their marching orders," which he describes as follows: "Through the preaching of Pilmoor and Williams, and a few local preachers, such as Green Hill, we have six hundred and eighty-three members scattered over North Carolina; go over and possess the land" (p. 85).

During the late 1770s Poythress served various Virginia circuits (Hanover, Sussex, and Fairfax), and subsequently the New Hope Circuit, to the west of Tar River, in North Carolina. In 1780 he met Asbury on the New Hope Circuit. On Tuesday, July 18, 1780, having crossed the Neuse River and preached to "many Baptists," Asbury writes, "I met brother Poythress, much cast down; the people are lifeless in religion" (Grissom, p. 92-93). And on Thursday, July 20, apparently traveling with Poythress, Asbury wrote that they "came to a desperate creek called Northeast, in Chatham county, where the bridge was carried away by the freshet; we had to go through among rocks, holes, and logs; I was affrighted; yea, it was wonderful that the carriage did not overset; brother Poythress said the horse was down twice and covered all but his head . . . " (Grisson, p. 93). Asbury may have assumed that Poythress's state of mind reflected the difficulties of the mission rather than a gloomy cast of mind. Indeed, in the preceding days Asbury had complained that, in those times, no preaching could affect the people, "at least not mine." Still in the New Hope Circuit, and probably still accompanied by Poythress, in Alamance County a few days later he exclaimed that "these people . . . are very vile, and if there is any mischief done it is laid to the soldiers; people rob, steal, and murder each other with impunity" (Carroll, p. 47).

In 1783, Poythress was appointed to circuits on the other side of the Alleghanies in Kentucky and Tennessee, where, Moore writes, one can have little notion of the suffering he endured in "these wilds" (p.

86). In 1786 he was again in Virginia as presiding elder over three circuits, and in 1787 again in North Carolina presiding over Guilford, Halifax, New Hope and Caswell circuits (Moore, p. 86). In 1788 he was appointed presiding elder over the two Kentucky circuits, Lexington and Danville, and the Cumberland (Bucke, I, 388). He retained this post for twelve years (Barclay, p. 52) ; (in 1798 and 1800 he was appointed presiding elder in North Carolina, but he was in Kentucky in 1799). These were, according to Barclay, years of "highly effective service," and very few of the itinerant preachers excelled Poythress in contributions to the founding of Methodism on both sides of the Alleghenies. In the absence of Asbury, he presided over annual conferences in his district during these ten years (Moore, p. 86). Further, according to Moore's sources, these were times of Indian wars in Kentucky and Tennessee, but, remarkably, "not one of the preachers was killed; and I know not a single instance of a failure to fill an appointment . . ." (p. 88).

Poythress was to Kentucky, Sherwood writes, the "militant prime leader" (Bucke, p. 388). Bishop Thomas Coke in 1789 exclaimed in his journal concerning "the progress of the work in Kentucke, the new Western World (as we call it)" (Bucke, p. 388). "Poythress is to the Southwest what Jesse Lee was to New England—an apostle" (quoted in Grissom, p. 53). Poythress led the way in establishing the first Methodist seminary in the West. The Bethel Academy, in Jessamine County, Kentucky, for which a large, two-storey brick structure was built, eventually failed because of debt (Moore, p. 88).

Asbury in the journal for October 1800 takes note of a project which he and Poythress had jointly promoted. On October 5 he wrote, "Here is Bethel; Cokesbury in miniature, eighty by thirty feet, three stories, with a high roof, and finished below." The Bethel school project was doomed to failure more surely than Cokesbury in Maryland had been. "Now we want a fund and an income of three hundred per year to carry it on; without which it will be useless. But it is too distant from public places; its being surrounded by the river Kentucky in part, we now find to be no benefit: thus all our excellencies are turned into defects." If the defeated project was so conducive to gloom in Asbury's mind, it may have been for Poythress a contributor to mental decline. "Perhaps brother Poythress and myself were as much overseen with this place as Dr. Coke was with the seat of Cokesbury. But all is right that works right, and all is wrong that works wrong, and we must be blamed by men of slender sense for consequences impossible to forsee—for other people's misconduct" (Asbury, II, 253).

Asbury recommended the election of Poythress as bishop in 1797, but the conference at Wilbraham rejected the proposal on the ground that the matter should be decided by the General Conference (Moore,

p. 88). According to Herbert Asbury (p. 286), Asbury proposed Poythress and Whatcoat with Lee at the Wilbraham, Massachusetts, conference because he could depend on these two to help him keep Lee in order.

Poythress returned to North Carolina in 1800 as presiding elder over fifteen circuits reaching from Swannanoa in the west to Mattamuskeet in the east (Morganton and Swanino, Yadkin, Salisbury, Haw River, Guilford, Franklin, Caswell, Tar River, New Bern, Goshen, Wilmington, Contentney, Pamlico, Roanoke, Mattamuskeet, and Banks (Moore, p. 88). The territory reached from Asheville to Cape Hatteras, and from Wilmington to the Virginia line (Grissom, p. 214), the whole of the state of North Carolina. This charge, according to Finley, weighed heavily upon him, and his persistence in difficult labor in unfamiliar places overtaxed him both mentally and physically (p. 138). Asbury wrote in the journal (II, 253) for Nov. 10, 1800: "We . . . came to Foster's upon Swannanoa. . . . Here we met Francis Poythress—sick of Carolina, and in the clouds. I, too, was sick."

These sources yield a sketch of Poythress the man. Grissom, citing Finley, reports that he was about five feet eight or nine inches in height and heavily built; he had probably been a man of more than ordinary muscular strength (pp. 54-55). He traveled with a canister of tea and was accustomed to having tea prepared for him by the people with whom he lodged; problems sometimes arose because those who offered a circuit rider hospitality on the frontier did not always know what tea was (Moore, p. 87). Grissom, again citing Finley as his source, reports that Poythress's "conversational powers" were "not of a high order"; further, his "rank as a preacher was not much above mediocrity" (p. 54).

If his date of birth was actually 1732, Poythress was already forty-four years old when converted in 1776. There followed twenty-four years as a circuit rider and presiding elder. His last appointment, presiding over fifteen circuits in North Carolina, subjected him to greater hardships even than the Kentucky frontier; and he was now sixty-eight years of age. His labors "preyed heavily upon his system, shattering his nerves, and making fearful inroads upon a mind naturally of a too contemplative if not somber cast, and seasons of gloom and darkness gathered around him." His delusions, Finlay continues, were intermittent after 1794-1795; he believed at times that there was a legal conspiracy against him, stemming from a land sale; his sister was involved, and the outcome would be his conviction and incarceration. Concerning one such episode he later wrote to Scott, "It was all delusion. My sister met me as usual" (Finlay, p. 141). It may be that from the labors that had saved him from a dissolute youth he could not desist in age in time to avoid psychic

breakdown. Until his death, which occurred in 1818 according to Moore but 1810 according to Barclay, he resided with his sister in Jassamine County, Kentucky, twelve miles south of Lexington.

A friend of Poythress's, also a pioneer Methodist preacher but later a judge in Ohio, Thomas Scott, left a physical description: "When we first saw him we suppose he had passed his sixtieth year. His muscles were quite flaccid, eyes sunken in his head, hair gray, turned back, hanging down his shoulders, complexion dark, and countenance grave, inclining to melancholy. His step was, however, firm, and his general appearance such as to command respect" (Finley, p. 137).

His mental state after 1800 was assumed by some of his colleagues, perhaps even including Francis Asbury, accepting prevailing notions of the times, to imply apostacy. The Reverend Henry Boehm wrote, "Some have supposed that he had fallen like wretched apostates who have made shipwreck of the faith; but it was not so. . . ." Boehm and Asbury visited Poythress in 1810; Bohme's assessment was that Poythress "has been for ten years in a state of insanity, and is still in a distressed state of mind" (Moore, p. 91). Boehm quotes Asbury's journal (II, 650-651) entry for October 15, 1810: "This has been an awful day to me—I visited Francis Poythress: 'If thou be he—but O, how fallen!'" Asbury's quotation from *Paradise Lost* concerning the fallen angels may imply that only the apostate could meet such a fate.

Among the founders of Methodism in Kentucky and Tennessee, Francis Poythress's name stood preeminent (Moore, quoting Judge Scott, p. 90). On the Tar River Circuit, the Methodists of Louisburg knew him first as preacher and then as presiding elder. His name persisted in the Poythress Chapel, used by all denominations in the early 19th century, outside Louisburg on the Franklinton Road, more generally known as Old Portridge to Franklin Countians who could not handle the name Poythress. Poythress Chapel was considered the mother of the Louisburg Methodist church (Smithwick, p. 135). Possibly relatives of his followed Francis Poythress to North Carolina; his biographers make no reference to a wife and children. The name persists in Franklin County, both as Poythress and as Portis.

William Ormond (1769-1804). Ormond's name first appears in the Minutes when he was assigned to the Tar River Circuit in 1791. He was a native North Carolinian who served several circuits in North Carolina, Virginia, and Georgia in his short life. Methodists in Louisburg would have heard him preach on the Tar River Circuit in 1791 or in 1800, when he was assigned to Tar River under Francis Poythress as presiding elder. Ormond was listed in the minutes as a deacon in 1794 and as an elder from 1797. His assignment to such

nearby circuits as Brunswick would also in all likelihood have made him available to Tar River.

Born near Kinston, North Carolina, Ormond had the name of the Irish medieval earldom of Ormond on the line between Counties Cork and Waterford (Gaelic O`Ruaidh; MacLysaght). His father or grandfather had probably immigrated from Ireland. He was, at any rate, born of "respectable," indeed well-to-do, parents by whom he was left a patrimony. In fact, in October, 1780, visiting his father and seeing his brother in Lenoir County ("The old Man & me walked up to Tommy's"), he sold land to a Mr. Carr. "Receiv'd 1000 Dollars & two Bonds for 500 each to be paid at Annual Payments. I am now clear of my Land" (Journal).

Ormond kept a journal that seems to cover his every move during his years of itinerancy. In it he appears to record every stop, every sermon. It contains, however, little immediate description and few expressions of personal feeling, aside from reactions to illness and to one particular young lady. Did Daniel Shine, for example, at whose home he characteristically stopped, evoke from him the filial attachment Shine called up in other itinerants? There is no indication.

The importance of the conversion experience during this period underlies Ormond's listing of the significant events of his life (Moore, p. 250): "Convicted [of sin], 10th December, 1787; Converted, 11th December 1787; Sanctified, 10th March, 1790." As Moore expounds it, Ormond's thus describing himself is shorthand for personal conversion and being called to preach: the passage from darkness into light, when time becomes nothing, eternity everything. The following year he was assigned to the Tar River Circuit.

Ormond was twenty-two when he was admitted on trial as a preacher and given his first appointment, on the Tar River Circuit. His journal entry for Sunday, July 10th, 1791, indicates that he was already in action on the circuit: "I now am at Bro. Lawrence's (Tarriver Circuit, North Carolina), & find myself happy, I have just renewed my Covenant with God to walk more upright & discourse less about nonessentials. . . . from some discourse I've just had with a Bro. I perceive I have spoken my mind too freely in this C[ircui]t." The kind of mistake he accuses himself of may be indicated by his account of his refutation in chapel of a layman 's protracted statement of personal belief: "I believe the Lord enabled me to vindicate my doctrine. We took up about 5 hours in speaking & I hope Antinomianism has suffered loss." For all the passionate professions of a seemingly emotional faith which we read during this period, Ormond's doctrine apparently insisted upon good works and the principles and forms of the church as essential to salvation.

Later in 1791, on October 7, "Brother Green Hill preached for me," and on Sunday, November 23, "I came to Bro. G. Hills & P[reached] from Matt. XII, 43-45." Then on Saturday, December 24, he began a description of his Christmas: "Sat. 24. I feel like dying. Sunday 25th, I'm better. Monday 26th. I am mending." Then he began to list his stops as usual. So much for Christmas 1791.

Following his appointment on the Tar River Circuit, he remained on trial and went to the Goshen circuit in 1792. "1792 January 20th. Conference begun at Bro. Green Hills. The Preachers was examined & they acceaded on Business, etc. Elder Low Preached in the evening. I & others went to Col. Sewells to tarry all night. Saturday 21st. We returned; several was Ordained to the Deacon Ship & two to the Elder Ship. (Elder Morral preached) We all received our appointments. Bro. Wyley & myself to Gos[h]en Ct. In the evening we returned again to Colo. Sewels. Sunday 22nd. We started for Bro. Hills again. Conference meet & did some Spiritual business & the Bishop (Mr. Asbury) Preached. I started for Bro. Walks in Lewisburg." The next day he took his leave of the conference and set out for Goshen. The host he refers to was Benjamin Seawell, brother-in-law of John King, who had by this time moved to Wake County. The stops he lists between Louisburg and Goshen Circuit must surely map an itinerary of Methodist sites and homes between Louisburg and the Neuse River going southeast ("Mrs. Arndals [Arendell]," "Owenes," "Mr. Nicholsons," "Simses," "Bro. Howels"; Methodists, both ministers and laymen, are referred to as Brother.) On Saturday, January 28, he does not indicate where he spent the night: "At bedtime I had to wrap my Body in my greatcoat and lay before the fire on little more than the floor." Such were frequently the accommodations available to the circuit rider. The fact merited no exclamation, but was nevertheless worth noting in the journal.

On February 15, in or near Goshen, he stopped at an inn. The men there seemed half drunk, and they offered him rum. "I refused, but the Company begun to drink and talk very fast. I sat in one corner unhappy but strove to read. After a short time I took my great Coat & went out through the rain and dark to hunt a fodder stack but was unhappy enough not to find a hollow one, & had to return back to the Devils Servants again. I strove to read & keep my mind composed & reprove the blackguards, but to little purpose. The Land Lady seem'd desirous to do good & I asked the simple Man should I pray in his House & he said yes. Therefore, I went to duty; some knealed & others stood. I went to bed & they laughed hearty at my praying for them. One of the Sinners late in the night came to bed with unhappy me. In the night he went out & had the impudence without leave to take & put on my Shooes, & nastied them, which I had to clean in the morning."

On February 23 he was less fortunate in his lodgings but much happier with his companions: "I found my fare to be very Audinary, but blessed be God my Soul was happy. At bed time three of the children & myself lodged in an indifferent bed in an open house, & the Man & Woman lay on the dirt floor before the fire."

Ormond was assigned to Pamlico in 1793 and to New Hope in 1794, in which year he was made a deacon. He was sent to Sussex, Virginia, in 1795. He was back in North Carolina in 1796, at Trent, and was made an elder in the following year, covering Roanoke and Portsmouth.

During these years Ormond had frequent contacts with Edward Dromgoole. On August 16, 1795, he wrote in the journal, "I rode to Drumgole's Chapel & Preached from 1 Tim. iii, 16. Met the class. . . . I rode to Bro Dromgoles." And a month later, on September 20, "I tarried at bro. Edw. Dromgooles."

The Duke manuscript collection contains a fragment of a letter from William Ormond written just as he set out for Roanoke Circuit, to which he was assigned in 1797. It was probably written to Jeremiah Munday, assigned to Goshen in 1797. His complaint concerns "nominal Professors and such as wears methodist Coats, but are strangers to genuine Methodism": "O Bro I am often grieved because we have so little Zeal among both Preachers & members—Come let us set out all anew to battle the Devil, of late I feel a strong Propensity to be more alert in this work than ever. . . . I am about to go to Roan-Oak Ct. Oh that God may go with me—Please to give my love to all thee enquiring Goshenites, tell them I often think of them & long to hear from them, (tell Bro Williams I know not that ever he wrote to me yet) take a large Portion of love to yourself & believe me to be your living Bro in Xst. P. S. They keep walking across the floor so much I must quit."

He was assigned to Washington, Georgia, in 1799, and from 1800 to 1804 he served in North Carolina and Virginia, first on Tar River Circuit, then in Brunswick, Virginia, and Salisbury, North Carolina. His last assignment was to Norfolk and Portsmouth, Virginia in 1803 (Moore, p. 251; Minutes).

Ormond gave considerable thought to the organization and rules of the church. Had his life been longer he might have been influential in developing its structure. On May 20, 1800, he wrote in the journal, "I wish some changes in the present government of our Church but know not when they will take place." At the General Conference of 1800 he introduced a motion that the yearly conferences be authorized to nominate and elect their own presiding elders. This suggestion evoked much discussion in view of the fact that Asbury customarily made these appointments himself. It was defeated. At the same conference

Ormond moved that local deacons be eligible to the elder's office. Brought to a vote, the motion was defeated by forty-seven to thirty-six. Twelve years later, however, it passed and became the rule of the church (Moore, p. 252). Again, at the same conference, Ormond introduced a motion to permit the buying and selling of slaves when it would prevent the separation of slave husbands and wives in cases of removal from one state to another. This humane ruling was one of many instances, according to Sweet (p. 197), of gradual relaxation of Methodist rigidity on the subject of slavery, though in general proscription of buying and selling persisted.

Ormond describes in the journal his return to the Tar River Circuit in 1800. "I came to St. Tamany, crossed, came to Worrenton, then through the Rain to bro. Shine's. I am now in Tar-River Ct. where I am to travel. O! Lord own thy Servant. This is the first Circuit I ever Road. I am now w[h]ere I began. How little have I improved in Nine Years & several Months. I want to do more for the Kingdom of Jesus. The Redeemer's Cause lies near my Heart." Between June 10 and June 22, he spent nights and sometimes days in eleven different homes, naming all his hosts. He remained an extra day at Shine's and at Jones's (Roger Jones of the Rocky Ford/Kittrell/Plank Chapel area: "I continue here to write"). He preached seven times, met "the Class" twice, and once notes that he held prayers. At "bro. Pitt's" he notes that religion is "very flat in this Neighborhood." At "bro. Colier's" he "Had a happy meeting." Four times he "had a tolerable time."

"Brother Shine," at whose home he spent two or three nights during this period ("I came to Bro. Shine's" probably means he passed the night there), was Daniel Shine, in 1800 no longer a circuit rider, but apparently a resident of Warren County, in view of the fact that the stop occurred between Warrenton and Kittrell. He may have been residing on the property of his wife's first husband, Gabriel Long; in general, however, the couple is associated with residence in Louisburg.

On Wednesday, June 25, now somewhere northwest of Franklinton at "Laurance's," Ormond "Preached . . . . Had a tolerable Meeting but find the People in this neighborhood to be the same mean quarrelsom set that lived here nine Years ago." But then, after preaching at "Bridger's" and coming to John Whitfield's, "These are the same faithful old Methodists." On Wednesday July 2 he is again at Brother Shine's and there met with Brother John Evans, also assigned to the Tar River Circuit. The two seem to have gone their separate ways in the circuit they both served. Being then back in the Warrenton/Kittrell area, he resorted to nearby Shocco Springs, a noted watering place, because he is "poorly in Body." He was there for the waters on both Thursday and Friday, but spent the night between at Jones's. Then he travelled briefly with Evans, to "Q. Meeting."

He was back at Daniel Shine's on Wednesday, July 30, and he preached. "I hope the Lord will bless & save these people." Then he sounds a note that recurs occasionally in the journal: "At Night I found the Temter present. My flesh opposed my soul. Lord save me from all Sin." On August 2 he met his presiding elder, Francis Poythress, and other preachers at Union Church for a two-day meeting. Poythress preached, Ormond exhorted. Again, Poythress preached, "I gave a discourse." They parted on August 4th. Then he was in Raleigh putting up with "friend [William] Glendenning," a former circuit rider who had set up a printing business in Raleigh; "At Night I preached in the State House. . . ." Then back through Franklin County stopping at Banks Chapel, east of Franklinton near Wilton. The names he mentioned—Holmes, Bridgers, Whitfield, Lawrence—persist in this area in the twentieth century. The next stop was a recurrent one, Arndal's (Arendell, frequently pronounced Arnold [Davis, p. 243]). "At night at family prayers felt much of the presence of the Lord. Wednesday 13th. I am greatly tempted by my flesh." He dined at Brother Murphrey's and rode to Brother Shine's, which, he wrote, "is about 20 miles from Arnal's." Again being in Warren County, he very briefly took the waters at Shocco Springs. He had "ring worm," but the water did it no good. On the 22nd of August, at the "bigg Meeting at David Winstead's," he preached, "Met the Class, turn'd out one & another withdrew." On Wednesday the 27th of August he was again at Daniel Shine's and the not-too-distant Jones's Chapel, where he met the Class and "had a sweet time." And then, an incredible twenty-one stops later, on Tuesday, September 9, he "came to G. Hills." This, however, is Green Hill III, clerk of the court in Franklin County; the elder Green Hill had moved by this time to Tennessee. Ormond could mean, however, that he stopped at the Green Hill house, then occupied by Joel King, son of John King, who had died in the early 1790s.

At Jones's Chapel on the 23rd of September, "there were some disagreeable Matters brought before the Church. Some of the Members have been transgressing." And at the next stop, "bro. Coliers . . . there were some disagreeable scandalous Matters brought before the Church which we undertook to settle." Then he headed for the Caswell quarterly meeting, at which Francis Poythress preached and presided. Ormond was among those who exhorted. "We had a good time." He was at Sister Moore's on Monday, the 29th of September, 1800: "This is an agreeable family. Sister Polly Moore has some valuable Qualities. She is an amiable young Lady. She calls my attention more than any I have seen lately. September 30th. We have to leave here this Day. When I took my leave of Sister Polly I left a small peice of paper with a few lines on it in her soft hand." On Saturday, November 1, 1800, "at bro.

Edmund Taylors in Caswell Circuit. I am now at home. This is the Ct. I am to ride."

At a conference in Brunswick on 8 April 1801, both Asbury and Ormond were active. "Dromyrick chapel had been removed and enlarged for the conferences. . .," Asbury wrote. "I held forth on Sunday morning to an unwieldy congregation inside, whilst William Ormond preached out of doors, and the poor blacks had their devotions behind the house" (*Journal*, II, 290).

On the whole, Ormond and Asbury made few references to each other in their journals. However, Asbury again referred to Ormond in a letter to a Charleston pastor dated January 29, 1804. "Our young men have fallen sacrifices to towns, Brother Ormond lately" (*Journal and Letters,* III, 279). Although the comment sounds at first like a reference of the attractiveness of settlements over the countryside to circuit riders, it probably refers to Ormond's death.

Assigned to Norfolk, Virginia, in 1803, Ormond found himself in the midst of an outbreak of yellow fever. He wrote to a friend on June 30, 1803, "I expect to continue upon my station, for it appears I cannot well leave it at this time. I may as well die with the fever as with any other affliction, and there is as direct a passage from Norfolk to heaven as from any other part of the globe. I have no widow to weep over my lifeless body; no babes to mourn for a father: and I find this world a dangerous and troublesome place" (*Minutes*, p. 309). The bravado and sentimentality of his statement may have been evoked by presentiment. Two months later he attended a meeting "in the country." Setting out to return to Norfolk at its conclusion, he fell ill of a fever and died at the house of a friend in Brunswick County on October 30, 1803 (*Minutes*, p. 309). He was thirty-four.

Ormond left a legacy to the conference. Another legacy, to the community in which he was born, between Kinston and Snow Hill, provided for the construction of a house of worship which was dedicated to his memory and called Ormond's Chapel. Relatives bearing the name of Ormond donated his journal and some notes to the Special Collections Library of Duke University. And the name has been significant in the North Carolina conferences of the Methodist Church in the 20th century. The legacy of his journal was no less significant; even where it is a bare factual account of the stops on his itinerary, it yields far more than has yet been harvested concerning the life of the circuit rider and the land and its Methodist occupants.

Daniel Shine (d. 1829?). If William Ormond's history reveals something of the Tar River Circuit as community, that of Daniel Shine gives us our earliest insight into the Louisburg congregation. Indeed,

his career as a circuit rider was brief: He was admitted on trial in 1790, received full connection in 1791, became a deacon in 1791 and an elder in 1792, and located in 1795. Nevertheless, following his marriage to the widow of Gabriel Long, he was a very active lay preacher of more than local significance.

According to the *Minutes*, Daniel Shine was appointed to the West New River Circuit when he was admitted on trial in 1790, to Mattamuskeet in 1791 while still on trial, to Pamlico in 1792 when admitted to full connection, to Goshen in 1793, and to Roanoke in 1794.

There are two letters among the Shine papers at Duke which Shine wrote to his father. These are addressed to Daniel Shine, Sr., Cypress Creek, Jones County [North Carolina], and the salutation is "My Dear Father and Mother." These letters are full of expressions of a lively and passionate piety but contain very little information. The date of the earliest is May 17, 1794, and he signed himself "Daniel Shine Jr. at Col. Lewis of Edgecomb County." Obviously he was riding a circuit (his assignment was to Roanoke) in view of his statement that "My ride in four weeks is near three hundred miles." He asked his parents, "Are you striving for heaven?" and wrote in the margin "Convicted and Converted/ Glory to His Name—." Then on June 9, 1794, he wrote to his parents "from Roanoke Circuit, Halifax Co., at Lindsay." In closing he inquired about "Sister Hannah & Bro. Frank," apparently his sister and her husband, "And James." Included in the collection are letters from James, his brother. (Asbury in the journal refers to a John Shine; II, 722, Jan. 13, 1813). In this letter Shine exults that he is "bound for Eternal Glory to meet my sweet Jesus who bought me with his Precious blood, Glory Glory Glory be to God in high Heaven Peace Good will toward men on Earth Amen Amen—." Somewhat more soberly he wrote, "The truth is I am doing a great work." Further, a letter from his parents, Daniel and Barbara Shine, in the Hill/Davis papers at UNC, reveals that his mother was highly literate and articulate.

Yet for all the intensity of his involvement in his work, Shine located the next year, and his marriage to Sarah Richmond Long probably took place at about this time. The Shines probably lived for a time on land of Gabriel Long's in Warren County; in 1800 William Ormond, assigned again to the Tar River Circuit, made "Bro. Shine's" a familiar stop when he has passed through "Worrington," and his next stop after Shine's is Jones's Chapel, or Brother Jones's, which means the Kittrell/Plank Chapel/Rocky Ford neighborhood. Letters to Sarah Shine were generally at this time addressed to Warrenton. Later letters, however, were addressed to Daniel Shine in Louisburg or in Franklin County "near Louisburg."

Sarah Richmond Long Shine became a noted matriarchial figure in Franklin County. She was "prominent in the social and spiritual life of this whole section for more than a generation" (Davis, pp. 88; also 249, 279). Several genealogists contribute to our knowledge of her life (Allen, Williams). She was the daughter of William Richmond, a Virginian whose first wife was Sarah Skipwith, daughter of Sir William Skipwith (d. 1734 Middlesex County, Virginia), 5th Baronet Skipwith. He was the father of William Skipwith, 6th Baronet, 1707-1764, one of Virginia's few native baronets (Allen). Sarah Skipwith Richmond died early in her marriage, and William Richmond married Ann Milikin of Halifax County, North Carolina, daughter of Colonel James Milikin. Sarah Richmond was the daughter of William Richmond's second marriage; she had apparently a brother, Skipwith Richmond, of Edgecome County, North Carolina. Both parents dying in the childhood of the two offspring, they would appear to have become the wards of their grandfather Milikin in North Carolina. At any rate, Sarah grew up in the household of Nicholas Long of Halifax County, possibly for the sake of being educated along with the children of the Long family, possibly because of the death of her grandfather Milikin. One of the Long children was Gabriel, whom Sarah married in 1775. The wedding took place at the home of Sir Peyton Skipwith, who then lived at Edgewood (the notable monument Prestwould, near Clarksville, Virginia, Sir Peyton's later home, had not yet been built). Most of the Skipwiths remained faithful to the king and so returned to England at the time of the revolution, where their family history continued in connection with their English estates. Sir Peyton, however, must have taken the oath of allegiance to his home state of Virginia.

Certainly there was no question of the allegiance of the Long family in which Sarah grew up. Nicholas Long of Halifax, the father of Gabriel, was born in Caroline County, Virginia in 1732 and died in Halifax County, North Carolina, in 1798 (Williams). He bought a Halifax town lot for an inn in 1760. He was elected to represent Halifax in the same provincial revolutionary assemblies in which Green Hill represented Bute, and he led Halifax batallions to two victories in 1775 and 1776. He was made a colonel in May 1776. Nicholas Long married Mary Reynolds, and their children were Ann and Gabriel.

Gabriel Long acquired land in Franklin County near Louisburg and perhaps also in Warren County, where Sarah and her second husband lived for a time in the early 1800s. The couple had four daughters and a son. The husbands of all the daughters had roots in Louisburg: Martha Elizabeth married Joel King, son of John King; Rebecca Wesley married Charles Applewhite Hill, nephew of Green Hill; Ann married Jordan Thomas; and Mary married Green Hill III.

Their son Nicholas Long married a Thomas and moved to Georgia (Davis, p. 88) but returned to live in Wilkes County, North Carolina, where the C. A. Hills stopped with them on a return trip from Georgia in 1815 (Hill/Davis papers, Southern Historical Collection).

The home of Gabriel and Sarah Long in Halifax County seems always to have been a Methodist center; Asbury stopped there in 1780, and Gabriel was, with "Brother Bustian," the first contributor to the Cokesbury school in Maryland. It was on Gabriel Long's Halifax estate that Jesse Lee was employed as superintendent after his conversion in Virginia, preceding his reluctant experience in the Continental army, his becoming a circuit rider (Carroll, p. 33), and his later success as the bearer of the Methodist message in New England.

Gabriel Long had died as early as 1792, when Sarah was made administrator of his estate (King). A letter to Daniel Shine from Green Hill III, clerk of the court of Franklin County, dated 25 April 1798, reveals that Shine had made inquiry of the clerk (who was already, judging from the use of the pronoun "our," Shine's step-son-in-law) concerning the property of Sarah's parents, William Richmond and his wife Ann Milikin. "By Nicholas I forward the Extracts of the Deed from Richmond & Wife . . . to William Kinchen . . . and the deed of reconveyance from Kinchen to Richmond—." Richmond, he wrote, died intestate. Administration was granted to "Ann Richmond his relict at March Sessions 1762." At some point she had conveyed some of the land by deed of gift to [James?] Milikin. "I have searched the office at Halifax and Tarborough but can't find the will of Col. Milikin if one exists—nor any deed or other [instrument?] relative to this business—I think it most probable that if any papers relative to the Estate of Col. Milikin exist they are deposited in the Secretary's office, to which at present I cannot have access—with respect to our claiming as heirs of Mrs. Richmond I think it would not be worth our trouble—because Mr. Steward took care to . . . [save?] the right (if Mrs. Richmond had any) to himself soon after their [deaths] . . .since which he Mr. Stewart has disposed of all the Lands I believe. . . ." (Shine Collection, Duke Special Collections Library).

Daniel Shine and Sarah Long were surely married by the time of this investigation; Green Hill's letter was conveyed by Nicholas Long, Sarah's son. If it seems that Shine would surely have been overwhelmed by the numbers if not by the social connections of the people to whom he had become related by marriage, the impression is erroneous. By the evidence of the letters, no stepfather was ever more fondly received by his stepchildren and even by his step-grandchildren. In the early 1790s the oldest of the Long children were teenagers, but Rebecca Wesley, born in 1791, was a small child when her father died. Shine was able to enter their lives as a father fondly received.

Their letters provide the evidence (Shine Collection, Duke) of their affection as well as of the lives of the Shine couple. On Sunday, August 11, 1805, step-son Nicholas Long wrote to Daniel Shine, addressing the letter to Franklin County, that he has been ill and is taking medicine. That is why his visit to his parents has been delayed. "Tell mother . . . " that he will appear as soon as he feels able. "You and mother must excuse me a few days longer." Shine's step-son-in-law Charles A. Hill wrote to him on November 30, 1810, addressing the letter to Warrenton, concerning great trials that Shine is enduring at the time: ". . . so long as you continue in your present situation my soul must moan for you." Shine has "so many trials & temptations that only our Master's love can enable you to go through successfully." He gives no specific information as to the nature of the trials. According to a letter from Joel King sent to Warrenton in 1810 (Hill/Davis Collection, UNC), Shine had opened a school in Warrenton: "The conduct of the boys at your school should be investigated . . . or your school is ruined." This may explain the "trials" referred to in Hill's letter. And then in 1812 Nancy (Ann?) Thomas wrote to Daniel Shine in Wilkes County, Georgia, saluting the couple as "My Dear Parents," and reporting from Louisburg that "we have had two days meeting at Portridge [Poythress]." Joel King also addressed them in Georgia in 1812. It is possible that they considered resettlement there but returned.

A letter from Tuskaloosa County, Alabama, on April 16, 1820, yields a grandson's view of Shine as grandfather but also of his role in the Louisburg congregation. The salutation is the customarily formal "My Very Dear Sir." "Situated in our little cabbin surrounded by the ladies and conversing about old N. Carolina and our friends your name was of course as usual brought upon the [?], which brought about an agreeable association of ideas and reminded us of some of those happy hours which we have spent in sweet converse —Louisburg and all its splendid poverty seemed to arise before our eyes—at one moment we could see Mrs. Shine Dodgeing about every hole and corner in her house hunting for cakes and sweet meets for her grand children. At another we could see the little village throng trapseing up and down the streets in their glittering silk, callicoes[,] ruffs and cambricks, and the solemn voice of our Old Grand Papa resounding in peals of thunder from the pulpit at last salutes our ears admonishing us that this is the sabbath eaveneing and that it should be devoted to the pursuits and important concerns of another world." The writer decided to "devote the remnant of this sabbath eavening to this little communication." Writing to his grandfather accords with "the earnest dictates and wishes of my heart. . . ." Among the blessings being enjoyed in Alabama is "the most exuberant soil of inexhaustible fertility which more than doubly

rewards the labours of man." The market is at the door in the form of navigable rivers. The rewards of life in the natural surroundings of Alabama occupy most of a large folded sheet. So prosperous are they that soon the family will move to Tuscaloosa. In conclusion, "May God Bless all my old friends about Louisburg and Franklin County is the very ernest and sincere prayer of your very wicked Grandson, Jno. J. Jones." (It is not clear how a Jones became the grandson of Sarah Shine.)

Family feeling and the Louisburg scene for the moment dominate the mind of a grandson as exuberant as the Alabama soil. And he feels free, at least at this distance, to tease grandpapa with his grandson's wickedness. What is also revealed is the preaching style of Daniel Shine. It is quite possible that he filled the pulpit when no one else was available. His passionate piety and his thunderous peals from the pulpit appear to have been favored characteristics in a minister. If the ladies of Louisburg wished to show off their glittering silks, they also apparently were not averse to being told that Sunday evening was not the proper time to do so.

Green Hill III and Mary Long Hill write from Green County, Alabama, in March 1822. Mary reports to "My Deare Mother" on the family's health and well-being. "I now begin to feel like I was settled, we have a bountiful place a good house, and a fine Spring, and a good Stock of Cattle, of which we shall Milk 15 Cows this summer." Tony has brought in a fine deer that Nicholas killed. As for the religious scene, about which her mother has inquired, "we have presbyterian[,] Baptist and methodist preaching near, tell Farther Shine we want him here."

Nor were his wife's children alone devoted to Daniel Shine. Joseph Pinnell, appointed to the Bedford Circuit of the Virginia Conference in 1805, wrote to him (in Franklin County) for help and encouragement. To John R. Cary, probably not a preacher, he was "Dear Father in Christ." Cary wrote to him on January 21, 1821, describing the difficulties of his part of the Roanoke Circuit; their "old meeting house . . .has been left out by the circuit riders" for several years and he himself has "too cold a heart" and has "lost his spiritual energy." He has formed a class, but its members when they depart seem to "turn back to the world again." He asks for help; "I would thank you to represent our case to the presiding elder for this district" so that the Methodists of the area will not "become extinct." When he writes again on February 1, 1821, the "devil is very busy amongst us," essentially, he feels, for want of local preachers. But things are looking up: his house is now in better repair, he can offer better accommodation for the preachers, and the class can meet at his house. He must have received the help he sought.

"May the lord bless you and preserve your useful life, your affectionate son in Christ, Jno. R. Cary."

Cary gives evidence that the "local preachers" were as important to a community as the circuit riders. In Louisburg, Methodism throve early because of Green Hill and John King, both of whom left the area by 1800. It appears that the mantle descended upon Daniel Shine, local preacher who was host to the circuit riders, attracted other preachers, and preached himself when the pulpit was empty. Two letters give evidence of Shine's coordinating the worship services in Louisburg. A letter dated March 30, 1816, asks him to "Make appt for me to preach in Louisburg." Addressed to Daniel Shine in Louisburg, the letter was sent from Fairfield, but its signature is obscured and may indeed be that of the circuit rider. Another such letter has been preserved, this one from Shine's step-son-in-law Charles Applewhite Hill. Writing from Warrenton, where he apparently lived while he was headmaster of Midway Academy, Hill offers to preach in Louisburg "next Sabbath after tomorrow." Although the letter is chiefly devoted to expected problems he has not had in "my school," as well as to prevailing prices in Warrenton, matters Hill apparently knew would be of interest and concern to his father-in-law, it ends with a message, again suggestive of the affectionate family, from "Becky," Hill's wife, Rebecca Wesley Long. "Becky says tell Pa . . ." to come in the gig to visit them so that she can return with him in the gig to Louisburg to visit her mother. Not only was Hill the headmaster of Midway Academy between Louisburg and Warrenton, a graduate of the University of North Carolina, and the member of the state legislature who introduced the bill to establish public schools in the state, he apparently stood well as a lay preacher. Again, on February 24, 1820, he wrote from Warrenton to Shine in Louisburg that he has made an appointment for Shine to preach in Warrenton "on Sunday next." He appears to have been performing for Warrenton the role that Daniel Shine played for Louisburg.

Charles Applewhite Hill is listed in Battle's *History of the University of North Carolina* as one of the seven most notable graduates of 1816. He was "Principal of Classical Schools, preacher, and State Senator" (p. 248). Battle points out that Hill left the University in 1804, but in his account of the "Great Secession" from the University in 1805, he does not mention Hill's name. When a monitoring system of "inquisitorial severity" was to be instituted in 1805, Hill left the University and took with him a number of students to study at Franklin Academy in Louisburg. He returned to Chapel Hill and graduated in 1816. In 1828 he himself was principal of Franklin Academy. For an interval he moved his family to the deep South, considering the possibility of settling there.

Charles and Rebecca Hill named one of their sons for "Pa." Daniel Shine Hill, a Franklin County planter, was chairman of the board of trustees of the Methodist Church at Main and Noble streets in Louisburg in 1866 and led the choir for many years at mid-century.

A land deed described previously attests to Daniel Shine's activity in Franklin County in 1802. On 29 September, 1802, Samson Gilliam sold three quarters of an acre of land to five men, one of whom was Daniel Shine (Franklin County Deed Book 11, p. 185). The land is designated for the "use of the members of the Methodist Episcopal Church in the United States of America. . . ." Other sales of land by Samson Gilliam pertained to land in the vicinity of Stallings Crossroads; thus it seems probable that Daniel Shine was party to the acquisition of a structure for religious uses in the vicinity of White Level, east from Louisburg. The price was a nominal six shillings. As a local preacher, he never ceased his efforts on behalf of the church.

Finally, an undated letter from Ann Long Thomas to her mother Sarah Shine. If Mary Long Hill appeared to be a non-speller, Ann Thomas was a person of considerable literary ability. She wrote a letter of consolation to her mother, showing neither a date nor a place of origin. Although she refers to the death of a sister, a daughter of Sarah Shine, her rhetorical pitch is such that specific events are hard to distinguish from symbolic references. She urges her mother to take heart and to recover from her grief; "The first broken clods conceal from our view the sainted face of a much loved and honored father. I do believe that heaven has granted him to be our ministering angel. O that his spirit may hover over us. . . ." Her reference is probably to the death of Daniel Shine, thought to have occurred in 1828. With the respect for age characteristic of the time, she continues, "You should rejoice to know that you are not far from your father's house. . . . May the Lord pour into your aged bosom, the comforts of his holy spirit." Sarah Shine had known many deaths, from childhood: her parents, her grandfather/guardian, a daughter, and two husbands. She herself died in 1846 in the house built for her by Ann and Jordan Thomas on southeast corner of their lot on Main Street at Sunset in Louisburg. The house is occupied today.

Methodism throve in Louisburg into the second generation, with the attention of the circuit riders and abundant help from the local preachers, among whom Daniel Shine was notable. Nancy (Ann?) Thomas notes in her letter to "My Dear Parents" addressed to Wilks County, Georgia, on July 25, 1812, "We have had two days meeting at Portridge. Mr. Buxton preached from . . . wages of sin is death and the gift of God is eternal life. Mr. Gleen [?] preached a second sermon at the close of the [first]." John Buxton was presiding elder of the Raleigh

District, which then included the Tar River circuit. At the time of Shine's death, the Methodists were about to buy their first meeting house and lot in Louisburg, at the corner of Nash and Elm streets. Portridge was one of the places they had been holding services, but that was two or three miles out of town on the Franklinton Road. No references exist to the places they may have met in town; but the description left by the "wicked grandson" in 1820 suggests that the fashion parade on the Louisburg streets was not far from the pulpit from which Daniel Shine's voice "resounded in peals of thunder."

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Chapter 3

From Circuit to Station

Last Decades on the Circuit: *A Parsonage for Circuit Riders. A Circuit Church Building in Louisburg. Louisburg as a Circuit Church. Camp Meetings.* The Louisburg Church as a Station: *Ministers of the Station. The Congregation in 1859. Sunday Evening Service, 1856. Aunt Abby House.* A Church for Two Races. Sunday in the Country—Edwin Fuller Describes a Pre-Civil War Congregation: *Dinner on the Grounds. The Country People. A Gospel for Rich and Poor.*

Last Decades on the Circuit

Until the Louisburg Methodist congregation became a station with its own "preacher in charge," the records of circuit riders and local preachers yield most of the available information about the people who made up the local church. Although the local Methodist group had owned a building in town from 1830 and had built the brick church on Main Street in 1850, it was only after the church became a station in 1859 that it held quarterly conferences and kept records of its activities.

As a result, during the pre-station days, glimpses of the congregation are peripheral, deriving from the preachers, as when Asbury, preaching at Green Hill's on July 9, 1780, described the women as full of dress and the men as full of news and all of them as "Gospel slighters." The voice from the 1820s of Daniel Shine's "wicked grandson" represents the points of view of both the audience and the preacher: grandpapa is exhorting concerning what is appropriate to the Sabbath evening, and the ladies are demonstrating their prosperity in their style of dress. Only in the mid-19th century will the congregation, recording its own actions, present itself as it wishes to be seen.

A Parsonage for Circuit Riders. A meeting at the church in Louisburg on 28 August 1841 was probably preparatory to the fourth quarterly meeting of the Tar River Circuit the following month (Hill/Davis Collection). It dealt with several aspects of two subjects: 1. Becoming a "four-week circuit," meaning that the preacher would be present in the vicinity once in four weeks, presumably, rather than less frequently. 2. Building a circuit parsonage. 3. Appointing collectors for

each of the societies in the circuit to raise money for a parsonage. 4. Appointing a committee to raise money to construct a parsonage. 5. The parsonage was to be located in Louisburg or the vicinity. Those present were Joel King, Nicholas B. Massenburg, Thomas G. Stone, Joseph B. Littlejohn, Burwell Baker, Ricky Furman, D. S. Hill, Edward Speed, Kemp Hill, Norfleet Carson, William Hayes, Robert Rodwell, Elbert Cheek, John Nicholson, William B. Green, John Young, Archibald Turner, William Branch, John Gill, Leroy Mitchell, Thomas Moses, Robert Pleasants, Samuel Perry, William Arendell, and the Reverend Daniel Culbreth.

The following month, on 18 September 1841, the Fourth Quarterly Meeting of the Tar River Circuit was held at Jerusalem church. The subject under consideration was the circuit parsonage. The committee appointed to "purchase or construct" the parsonage consisted of Joel King, N. B. Massenburg, D. S. Hill, Burwell Baker, and Thomas G. Stokes. (Those listed as present were categorized as preachers, elders, class leaders, and stewards; James Jamison was listed as "PE" [presiding elder], and T. D. Fleury as "LP" [lay preacher]. Class leaders were Ricky Furman, John Brodie, Kemp Hill, S. Ward, and John Gill. Stewards were Daniel S. Hill, John Whitfield, J. Nicholson, and N.B. Massenburg.)

Action on the parsonage came in 1847, when the committee at the Quarterly Meeting Conference of the Circuit recommended Louisburg as the most suitable location for a home for preachers on the Tar River Circuit—"those Ministers who have families, and are called to labor with us, year after year." The following Louisburg residents were appointed as a committee to raise six hundred dollars and have a parsonage constructed: Daniel S. Hill, N. B. Massenburg, Joseph B. Littlejohn, A. H. Ray, and John G. King. Their "Address of the Parsonage Committee for Tar River Circuit, to the Members and Friends of the Methodist Episcopal Church South" is dated 1 May 1847 (D. S. Hill's copy is in my possession). All were major local landowners or merchants except A. H. Ray, who was headmaster of Franklin Academy. Joseph B. Littlejohn of Ingleside would become a Confederate general. John G. King was a grandson of John King.

The "Address" affords an oblique view of the socio-economic milieu and the significant presence of Methodism throughout the county. It includes a list of seventeen chapels in the county, with the names of the "Gentlemen . . . appointed Agents to assist the Committee to obtain subscribers and receive contributions": *Louisburg*: Thomas K. Thomas, T. D. Fleury; *Shiloh*: David Thomas, L. R. Mitchell; *Sarepta*: Dr. Sol. Williams, Dr. Thos. Davis; *Shocco Chapel*: Dr. S. G. Ward, Dr. Ellis Malone; *Cokesbury*: Simmons Sutherland; *Plank Chapel*: Joseph Sims; *Ebenezer*: John Nicholson; *Franklinton*: R. C.

Maynard, R. Furman; *Kingswood*: Howell Cook; *Grove Hill*: Lewis Bobbitt; *Banks's Chapel*: John White, Dr. Ed. Speed; *Smith's & Rockspring:* John Lawrence; *Prospect*: Jos. A. Whitaker, Baldwin Perry; *Elizabeth Chapel:* Jos. A. Whitaker; *Salem*: William J. Branch; *Jerusalem*: N. P. Carson; *Trinity*: Richard H. Hill, Wm. B. Foster.

The list suggests that, in 1847, Methodism, by means of these seventeen chapels, was well distributed over Franklin County and perhaps certain periferal areas. Shocco may have been in Warren County; if so it was not far inside. Vance County had not yet been carved out of Granville and Franklin, so Plank Chapel may still have been in Franklin; it is now, in 1997, quite close to the county line. Several of the "agents" may have been Louisburg residents: Dr. Ellis Malone certainly was, and David Thomas was a steward of the Louisburg church. A picture emerges of an agrarian society of large and small landowners with rural communities vigorous enough to maintain their own Methodist churches on the circuit. Doctors were generously distributed and were active in the church, and each rural community doubtless had its country store. The Louisburg church through these years listed black members, so there was not a separate African-American church. The system seems to have worked; the parsonage was built. On this copy of the leaflet, only the beginning of the list of subscribers survives; Daniel S. Hill pledged $20, Elizabeth Toole, his mother-in-law, $10. The parsonage was furnished by the same means; a subscription list of twenty-two names was dated 24 December 1849 (Duke Manuscript Collection); the total came to $67.50, with a bedstead and chairs.

Commissioners of the Tar River Circuit and representatives of the Louisburg church recommended on 10 May 1859 that this circuit parsonage be sold and the proceeds divided between the station and the circuit. The preacher in charge, however, T. Page Ricaud, countermoved that the station pay rent of $40.00 to the stewards of the circuit for a year's rent of the parsonage for the station preacher ("being ten percent on 400.00, which is one half the estimated value of the property"), with the provision that any repairs to the property be paid for when the building was divided or sold (Recording Steward's Book, 1859-1874, Louisburg United Methodist Church).

The following January 30, however, the quarterly conference discussed the possibility of "expanding the present parsonage or building on a new site." If the committee (appointed were N. B. Massenburg, Jones Fuller, P.[Peyton] I. Brown, David Thomas, and D. S. Hill) decided to build, they were authorized to "sell the present parsonage lot & improvements & convey the same & to contract for the building of a new Parsonage." Finally, on 2 February 1863, "According to instructions of the last Quarterly Conference the

Parsonage was sold to the highest bidder for ($1225.) twelve hundred & twenty five dollars cash"; no mention was made of settlement with the circuit.

Apparently there was none. According to minutes of the conference of 21 September 1863, the committee had purchased in October 1862 the "Patterson lot adjoining the church" for a parsonage. The purchase price was $2260, partially covered by the $1225 received for the circuit parsonage. The balance had been raised except for $224 due on 2 June. Evidence is lacking that a new parsonage was built on this lot, and in view of the purchase price it is probable that there was already a house on it.

A Circuit Church Building in Louisburg. Old Portridge was superseded when the Louisburg Methodists bought a lot on the corner of Nash and Elm streets in 1830 (Deed Book 26, p. 244, Franklin County Courthouse). If there was not already a building on the lot, they built one ("The first Methodist Church was built on the hill on Nash Street" [Brooks, p. 2]). Even earlier, however, in 1820, annual conference had been held in Louisburg, implying a structure (possibly one of the academies) capable of containing it. Pauline Brooks in her historical sketch of the Louisburg Methodist church associates with this conference the name of Hezekiak G. Leigh, admitted to full connection at the conference and appointed to the Tar River Circuit at about that time. A few years later James Reid served the circuit (Brooks, p. 2). Names of other riders on the circuit during the 1820s, listed by Howard as taken from "Official Journals," were James W. Bell, George W. Dye, Stephen D. Winbourn, and Philip Bruce (1826). Between 1831 and 1836, according to Brooks, the preachers in charge of the circuit were Bennett T. Blake, "Mr. Spick," and "Mr. Compton." A second conference was held in Louisburg in the old church at Nash and Elm (then called the Western Back Line) in 1842, and the preachers whom Brooks lists for the years 1840 to 1852 were Sidney B. Bumpass, John W. Lewis, Alfred Norman, Thomas S. Campbell, A. C. Allen, Dr. John E. Edwards, and William I. Langdon (p. 2-3).

A report on the condition of the "church at Louisburg " is appended to the minutes of the Fourth Quarterly Meeting of the Tar River Circuit held at Jerusalem on 18 September 1841, which is described above as recommending the acquisition of a circuit parsonage (Hill/Davis Collection). The church at Louisburg was reported to have "broken window lights, delapidated window blinds, many decayed shingles," and some weatherboarding that needed renailing. The committee consisted of Joel King, Burwell Baker, Ricky Furman, N. B. Massenburg, D. S. Hill, Washington Branch, and William Arendell.

Perhaps this old original church was repaired before it became the scene of the October annual conference of 1842, presided over by Bishop Waugh (Brooks, p. 2). In all likelihood it had already been moved to the intersection of North Main and the present Smoketree Way, where it seems to have been used as the church for a decade or so after the lot on Nash was sold (E. H. Davis, p. 290). Later conferences were held in Louisburg in 1852 and in 1861, these two in the brick church at Main and Noble (with sessions probably at the academies and the College), built in the pastorate of A. C. Allen (Brooks, p. 4). Bishop Capers presided at the 1852 conference and Bishop Andrews at that of 1861 (M. Davis). However, the Quarterly Conference at its 1 November 1865 meeting voted to invite the North Carolina Conference to hold its next meeting in Louisburg. Apparently the invitation was not accepted. From 1861 until 1895, Mabel Davis wrote, "no Methodist Bishop again set foot in Louisburg." In 1895, however, Bishop Wilson presided over the district conference and conducted a love-feast at Green Hill in the old upper chamber one hundred and ten years after the first conference was held there. Since then, Mabel Davis continued, Bishops Duncan, Candler, and Kilgo each preached in Louisburg and "visited the 'upper room' at Green Hill."

Louisburg as a Circuit Church. The circuit rider preached at the many chapels on his list according to a regular schedule. John Wesley Lewis, listed above by Brooks as preaching in Louisburg in the 1840s, appears to have riden the Raleigh circuit in 1835, the Tar River Circuit in 1846-1847, and afterward the Davidson circuit. In 1851-1852 he was on the Franklin, Virginia, circuit. His daughter gave his diaries and sermons to the Duke Special Collections Library, including a "Plan of Appointments" for the Tar River Circuit for about a month, 20 December 1846 to 17 January 1847. The chapels on his list are the same as those on Daniel Shine Hill's notice concerning collections for the circuit parsonage, with the addition of Hicks' and Concord, which Hill does not list. It begins with Sunday 20 December (Elizabeth Chapel), Wednesday 23 December (Shilo Woods), Thursday 24 December (Sarepta) and continues, skipping one day occasionally and two days twice until Sunday 17 January. December 25 is one of the days skipped. Local chapels held services on the day when the circuit rider came or on the Sunday when a local preacher offered a sermon.

Lewis frequently lodged in Louisburg at "Sister Hill's," and once he writes that he had "my wife and sister Martha Hill in company." Some of those who entertained him were Col. [Joseph Blount] Littlejohn, at Ingleside, after he had preached at Plank Chapel; "the Massenburgs"; in Louisburg "Bro. King," "Bro. [A. H.] Ray" and T. K.

Thomas; and on the other side of Louisburg Arendall, Lawrence, and Whitfield, whose relatives had also entertained William Ormond in the 1790s.

Lewis not only preached to the congregation; he also met "classes" at the churches. At times he wrote that he "didn't get" a class; sometimes he didn't get a congregation. The class remained from the original Wesleyan organization of Methodist groups in England a hundred years before. The society and the band seem not to have survived from this original structure; and the class may have merged with adult Sunday-school classes at some time. In 1847, Louisburg had five classes; the chapels had only one each, their communities being doubtless less populous. Also varying with the population was the amount raised "for quarterage" of the rider at each appointed chapel or church. Lewis reports in this appointment record that Louisburg had paid $131.05, Trinity $47.00, and so on, these being the two largest amounts paid by the churches. One congregation had paid only $.05.

Lewis lists the members of the classes at each chapel. These names must very nearly constitute the roll of the congregations during this era. There are some discrepancies, however; neither Daniel Shine Hill nor his wife Susan Irwin Toole Hill was listed, although Lewis reports that he lodged at D. S. Hill's in Louisburg (as opposed to previous residences of Hill's, one near Ingleside and one five miles out on Highway 561) on a night in October 1846.

"Louisburg Class #1," according to Lewis's "Plan," was led by Thomas D. Fleury ("L & LP" seems to mean Leader and Local Preacher). Members were Joel King, his wife Martha E. King, Frances Tunstall, Drucilla Thomas, N. B Massenburg "Sta" [?], Lucy Massenburg, Elizabeth Stone, Rebecca Foster, Susan P. M. Foster, Mary Lewis, Martha Ballard, George Thomas, Sally A. L. Jones, Nancy Waddell, David Thomas, Barnes, and Murphy (no first names).

Of Class #2, Ricky Furman was the class leader; he was a trustee at the time of the purchase of the original lot at Elm and Nash. Members were Ann Thomas "Infirm," Margaret Noble, Temperance W. King, Elizabeth I. Jones "Infirm," Emily Sykes, Rebecca F. Furman, Ann L. Fuller, Virginia A. Baker, Delia Wynne, Frances E. Yarborough, Elizabeth Hunter, Virginia Vandeford, Nancy Timberlake, Emma I. Patterson, Celestia R. Patterson, Rebecca Williams, Robert Waddell, Henry S. Furman, William H. Furman, Fonteroy Young, John D. Connell, Rufus Place, Anderson Vandeford, and Martha Dozier "Gone."

Class #3 was led by A. H. Ray, headmaster of the academy. Its members were John G. King, William R. King, Henry Baker, Susan B. Wynne, Caroline S. Baker, James Waddell, Celina Walker, Sarah Robertson, Rebecca Furman, Ann Solomon, Alex Gordon, Jane A.

Ray, Eugenia Place, David Cottrell, —— Gordon, Martha Nobles, Edney Cooper, Mary Wynne, and James R. Nance.

Class #4 was led by Nathan B. Walker. It consisted of Peyton I. Brown, William Jones, Beverly L. Waddell, Thomas K. Thomas, Charlotte Baker, Sarah Brown, Mary Spencer, Margaret Patterson, Susan Barham, Louisa D. Thomas, William Arendal "L[ocal] Elder," Corinna Arendal, Susan Murphy, Nancy Arendal, Martha E. Arendal, Clarissa Curtis (?), Warren Nobles, Mrs. Nobles, John Nobles, and William Nobles.

The names of the "Colored Class" are in places illegible because they are written in pencil. No leader was mentioned. Members were James Williams, Richard Nobles, Brister (?) Shaw, —-Williams, Molly Johnson, Betty Patrick, Caroline (Shaw? Sherman?), Anne Shaw, Rebecca Alston, Harriet Yarborough, Fanny King, Betty Brown, Prissy Alston, E—- (?) Arendal, Judy Baker, Mary Boothe (?), Sarah Yarborough (?), Elvira Thomas, Jesse Layton (?), Sarah Jones, Henderson (?), Dance (?), Zilpha Thomas, Jenny Noble, Patty Blue, Jane Noble, William Bobbitt, Judy Thomas, Ned Williams, Charlotte Sanford, Kezia Jones, and Ann Noble.

Camp Meetings. Camp meetings were a significant feature of the early decades of the century. They originated, according to Grissom (p. 328), in the great revival of the last decade of the 18th century; he cites an early one in Lincoln County in 1789-1790. Scattered settlement of the countryside made them expedient. The whole family would be taken to a camp meeting in a wagon to remain perhaps several days and nights and return home full of a new religious feeling. Retreat and vacation in one, they at times became highly emotional. Grissom cites cases of people being "struck" and getting the "jerks" as two of the emotional manifestations.

In her sketch of the Louisburg church, Brooks cites the 1820s and 1830s as years of great popularity of camp meetings (p. 2). "Scores of souls were added to the Church here from the meetings held at Jerusalem, Plank Chapel, Bank's Chapel, and other places, and the Revival fires kindled at these altars under the power of the Spirit and the fervid eloquence of such great pulpit orators as Hezekiah Leigh, Moses Brock and others, never burned out." Born in 1854, Brooks must have known of camp meetings largely by word of mouth; but her father, Daniel Shine Hill, doubtless knew whereof he spoke.

Edward Dromgoole described camp meetings in a paper addressed to "Dear Brethren" and written late in his life. "It was in the year 1803 that Camp meetings were first introduced in this part of the world, and I am disposed to believe that good has been done at them. It is true they

are attended with more expense and trouble than any other meetings we have had among us" (Cotten Collection, UNC).

"I was witness at a camp meeting which commenced on the 22nd of October 1819, the wind was high and the weather cold, preaching day and night out of doors. . . .About 30 of the white people were converted. . . ." Both white and black people attended, and in other cases the converts were of both races. "The twelfth of last Oct. 1820 another camp meeting was held where God manifested his saving power. The rain on Saturday evening forced the people into their tents and into the preaching house which was crowded[.] Numbers were convinced of sin and I hope not fewer than 50 white persons were added to the numbers of believers."

Resuming his account, apparently in 1822, Dromgoole refers to an annual meeting at the same location. "Since I wrote the former part of this letter we have had another camp meeting in the same neighborhood and place where we had it last year. This last meeting commenced on the fourth of Oct. 1821 and was a happy season both with preachers and people. . . ." About thirty-seven white and ten black people were converted, and "much union prevailed among the members who attended."

This meeting, however, was at the center of the on-going controversy about the office and function of the presiding elder. Dromgoole wrote that it "has been denominated a rebellious meeting, because it was appointed without the approbation of the presiding Elder. . . . There was much expence bestowed on the place to prepare it, and erect temporary buildings for the express purpose of [a] campmeeting[;] after the first, the People expected and desired a second campmeeting, application was made in due time to the presiding Elder to appoint one, this he would not do, of course we must have none, or the local Preachers must make the appointment. This was done from pure motives and the meeting was as orderly and peaceable as any that I have attended, and good was done."

Bennett makes use of a description of a camp meeting in Pennsylvania in 1806 or 1807 to help him characterize those of Virginia and probably North Carolina. Joseph Carson wrote, "The camp ground presented a very different appearance from those of the present day. The tents were not large, commodious rooms, but only sheets, blankets, etc., stretched on poles; the seats were logs, stumps, stones or anything we could get; the stand was somewhat after the present style, but there was no altar. The food was of the plainest kind, and for the most part cold—the tables then groaned not beneath a sumptuous load. . . . We met with strong opposition and much persecution; not only threats but stones were hurled at us, but their

efforts to harm us were frustrated in an almost miraculous manner" (p. 489).

According to the diary of Nicholas B. Massenburg, a camp meeting in the area attracted all communicants. "24 August 1834: No preaching in town; all gone to camp meeting P[lank] Chapel." In spite of the fifteen-mile trip from Louisburg to Plank Chapel by horse-drawn vehicle, a camp meeting there could empty the church in Louisburg. Casual perusal of the diary for the 1830s, as opposed to a thorough search for camp meetings, reveals that on 1 October 1837 there was another camp meeting at Plank Chapel. And in September 1838, "Camp meeting at Jerusalem."

The Louisburg Church as a Station

Ministers of the Station. The "station was made," as Brooks put it, under the Rev. T. Page Ricaud (1859-1861). In his pastorate, stoves were put in the church for the first time. Previously, unless the services were held in the basement, many families used foot stoves, "small square tin boxes with perforated sides and a cup filled with live coals inside" (Brooks, p. 5). It was Grandma Shine who introduced such stoves to the church. "A young man, observing it for the first time, remarked that 'Mrs. Shine has the biggest pepper box I ever saw, and she brought it to meeting today.'" Mr. Ricaud had a railing installed to the high steps leading to the sanctuary, and another railing placed down the center of the steps "to aid the older members in descending."

M. C. Thomas (1861-1863) became pastor at the time of the 1861 conference, followed by T. W. Guthrie (1863-1865) and then R. S. Moran, D.D. (1865-1866). "Few of those who sat under Dr. Moran's preaching, especially in those last trying days of the Confederacy, can ever forget his soul stirring sermons. How tenderly he led his people with their crushed hearts and wrecked fortunes to the source of all comfort, until they could take joyfully the spoiling of their goods, knowing that in Heaven they had a more enduring and better inheritance" (Brooks, p. 7).

"When the Church needed wise and gentle admonition," Brooks continued, "God sent us the beloved Rev. Jesse A. Cunninggim (1866-1870) and his beloved wife" (p. 7). This was the well-known "Uncle Jesse" who is said to have brought several young men into the Methodist ministry. "A most gracious and widespread revival occurred during his first year. Dr. Turner M. Jones was president of the College at the time, and many of the young girls were led to seek Christ at this revival who became consecrated, influential women in the Church in different sections of the State."

"Rev. Oscar J. Brent [1870-1873] wrought well for three years"; (she omits P. J. Carraway, 1873-1874); next came Frank L. Reid (1874-1878). There followed Thomas A. Smith (1878-1880); W. C. Norman (1880-1884); W. S. Rone (1884-1886); (she omits Alpheus McCullen, 1886-1888); J. B. Hurley (1888-1891); L. E. Thompson (1891-1893), J. A. Green (1893-1895); G. F. Smith (1895-1899), (and M. T. Plyler, 1899-1903).

The Congregation in 1859. "In fancy I can see the congregation as it looked at that time. In the 'Amen Corner' to the left of the pulpit, sat 'Grandma Hill' in a chair near the altar, her calm sweet face upturned to the preacher in rapt attention." Looking back to childhood, Pauline Hill Brooks reconstructed in 1899 the scene she repeatedly beheld a few years after the church became a station. She recalled one by one the members of the church sitting in the old 1850.

"Grandma Hill" was the widow of Charles Applewhite Hill, schoolmaster, senator, local preacher. In 1820, when her husband wrote to Daniel Shine from Warrenton, she was "Becky," who wanted "Pa" to visit them in the gig so she could return with him to Louisburg to visit her matriarchal mother, Sarah Richmond Long Shine. More than thirty years later, she appears to Pauline Brooks as herself the matriarch of the family. Rebecca Wesley Long Hill, whose father was Gabriel Long, was the mother of Daniel Shine Hill, who filled many offices for the station. Her death is reported in the Quarterly Conference Records for 5 August 1869.

Near Grandma Hill in the Amen corner were two of her sisters. Martha Elizabeth Long King was the wife of Joel King, second child and oldest son of John King. Joel King will be seen sitting on the other side, to the right of the pulpit. Grandma Hill's other sister was Anne Long (Mrs. Jordan) Thomas, the highly literate writer of the letter to her mother concerning, apparently, the death of Daniel Shine. As her husband Jordan Thomas was not listed on the right side of the pulpit, she must by this time have been a widow. Anne Long Thomas's daughter, Anna Long Thomas, married Jones Fuller, "son of Bartholomew and Sarah Cook Fuller" in 1846 (Williams family bible), and became in 1847 the grandmother of Edwin Wylie Fuller, future poet and novelist, who will appear holding church offices in the 1870s.

"There, too," Brooks continues, "were Mrs. Mary Penn, Mrs. Knib Thomas, Mrs. Jack Thomas, and Miss Susan Foster. Mrs. Ben Ballard, with her little children, sat also in the Amen corner. While seated near was Mrs. Lucy Massenburg and her children, and my mother, Mrs. [D.S.] Hill, with her little ones" (pp. 5-6).

Mrs. Mary Thomas Penn was a daughter of Anne Long Thomas and Jordan Thomas, who built their home on the west side of Main

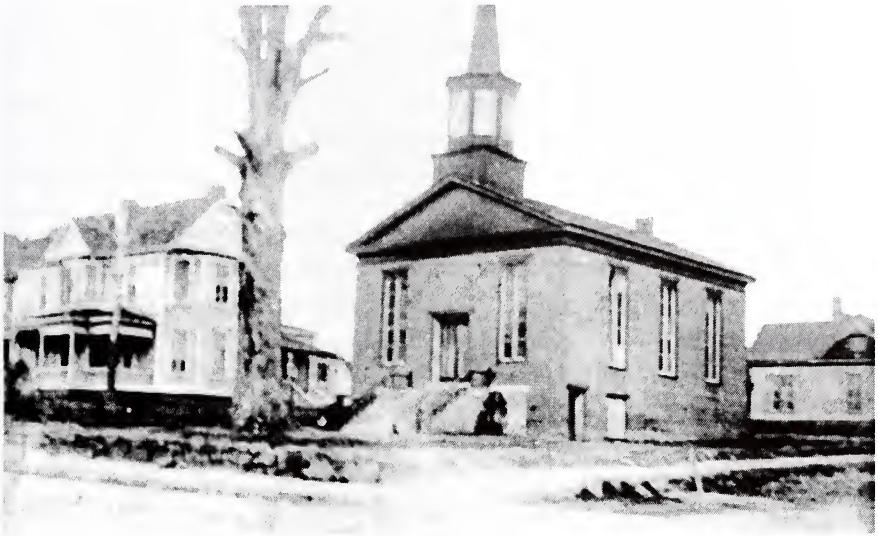
Street in the middle of the block between Noble and Sunset streets (since the 1980s the home of the Phillip Stovers). She was thus a granddaughter of Sarah Richmond Long Shine. E. H. Davis knew her well and quotes her often, devoting Chapter LXXIII of his book to her. He described her as "a walking encyclopedia of information, both ecclesiastical and secular" (p. 244). Her husband, Davis wrote, was Dr. Abram Penn, a prominent member of the Methodist Conference in the period around the 1840s. He was a relative of John Penn, a North Carolina signer of the Declaration of Independence, who was an "extensive land holder" in Franklin County (p. 251). Davis describes her as corpulent, "with a mein and cast of countenance that . . .made her one to be noted in any group." She had a habit of warning her restive listeners that the time would come when they would want to know more about what she was telling them. And that was true, Davis affirmed (p. 252).

Mrs. Knib Thomas is probably the wife of Thomas K. Thomas, identified in the Louisburg North Carolina *Times* on May 13, 1848, as a merchant advertising bacon and lard for sale (E. H. Davis, p. 148). He was elected director with eleven others of the Louisburg Female College for one year in 1857, as reported in the Louisburg *American Eagle* on June 6, 1857 (E. H. Davis, p. 224). Thomas K. Thomas became owner of what became the Portis Gold Mining Company after Thomas was appointed administrator of the estate of the original owner, John Portis, upon his death in 1850. The war had halted mining operations, and Thomas was probably forced to sell, to the Portis Gold Mining Company, a corporation with offices in Philadelphia, because of post-war financial conditions (Pearce, *Franklin County,* p. 69).

Mrs. Jack Thomas was probably Mrs. John E. Thomas, whose husband must have been on the family tree of Jordan Thomas, the husband of Anne Long. He served in the North Carolina legislature as representative in 1842 and as senator in 1846 (E. H. Davis, p. 145).

Miss Susan Foster may be one of two people by that name who appear on the Foster family tree (Joyner). One was a daughter, born in 1814, of Dr. Peter Stapleton Foster, graduate in the 1840s of the medical school of the University of Pennsylvania, who practiced in this area for some years at mid-century. (Two other doctors by the name of Foster practiced in this area; all were brothers.) The other Susan Foster was a student enrolled at the Louisburg Female Academy between 1815 and 1817 (E. H. Davis, p. 41; from papers of Joel King, Duke Special Collections Library).

Mrs. Ben Ballard also can be identified by means of her family. A Benjamin Ballard, probably her son, as she had little children at the time of which Brooks wrote, was a student at Franklin Academy in 1866-1867 (E. H. Davis, p. 293). The same son, probably, was the Ben



Louisburg Methodist Church, 1850-1900. From the collection of Margaret Howard, Church Historian in the mid-20th century.

Ballard elected to the North Carolina legislature in 1905 (E. H. Davis, p. 215). Other Ballards in Franklin County fought in the Civil War; and one of these was a novelist, Robert Edgar Ballad, who published *Myrtle Lawn* in Philadelphia in 1877 (E. H. Davis, p. 193). A son of N. B. Massenburg named Benjamin Ballard Massenburg practiced law in Louisburg, according to his notices in the *Franklin Times*, for several decades after the Civil War.

"Mrs. Lucy Massenburg and her children" were present in the Amen corner. E. H. Davis refers to her as "Mrs. Lucy Massenburg of blessed memory" (p. 27). She was the daughter of Archibald Davis, a well-to-do planter of the Cypress Creek section of Franklin County (Davis, p. 27). She married Nicholas Bryor Massenburg, and their home was the house called "Woodleaf" two miles northeast of Louisburg on Highway 56, since the 1980s the home of Bill Lord and Sue Guerrant and their family. N. B. Massenburg's notable diary, 1834-1850, now in the UNC Southern Historical Collection (later volumes are in the hands of descendants), records in part his farming operations on this plantation as well as on hundreds of acres on Fox Swamp and Sandy Creek. The diary also records their attendance at religious services at many of the county chapels.

"My mother, Mrs. Hill, with her little ones" is the last person listed on the women's side of the church. Susan Irwin Toole Hill was the wife of Daniel Shine Hill, who was the son of Charles Applewhite Hill and "Grandma Hill" (Rebecca Wesley Long Hill), the first listed on the woman's side. Susan Hill was the daughter of Geraldus Toole

(1759-1846), that "wealthy planter" of Edgecombe County who married Elizabeth King, the daughter of John King. Geraldus Toole bought a house and 300 acres of land in Franklin County in 1799 because the environs of Tarboro were not good for his health. He retained his Edgecombe County holdings, leaving them in the care of his "steward," as Asbury referred to him in his journal, a Mr. Davidson. Toole had frequently entertained Asbury and his party in Tarboro and had built "Toole's meeting house," in which they preached (Carroll, pp.143-197).

Moving to the right of the pulpit, Brooks lists "Mr. Joel King, Mr. Jones Fuller, Mr. Peyton Brown, Mr. Nick Massenburg, Mr. Tom Carlisle, Dr. Ellis Malone, Mr. James Dent, Mr. William Furman, Mr. John King, Mr. A. H. Ray, Mr. M. S. Davis. . . ." (p. 6).

To Joel King, E. H. Davis devotes the whole of Chapter LXXIV of *Historical Sketches of Franklin County,* describing him in the first sentence as the "leading business man of Louisburg and all the ajacent country . . . the town's outstanding and leading citizen" (p. 278). He filled a number of offices: member of the North Carolina House of Representatives, 1826, 1827; one of five commissioners appointed to superintend the building of the Female Academy building, 1814; administrator of the estate of Matthew Dickinson, first headmaster of the Franklin Male Academy, who died in 1809; treasurer of the Tar River Navigation Company, organized in the protracted effort to make the Tar navigable to Louisburg; postmaster of Louisburg; "banker for a large territory while there was no bank"; trustee, secretary, and treasurer of the academies, both male and female (E. H. Davis, pp. 24, 40, 59, 209, 278). Joel King (1778-1863) was the second child and oldest son of John King. He married Martha Elizabeth Long, daughter of Sarah Richmond and Gabriel Long. Their home was on the east side of North Main Street between Nash and Franklin, and their children were Helen Kate, who married Robert John Shaw, a Scotsman (the Shaw place was on the corner of Main and and Franklin); John G., often mentioned in church records at mid-century, who never married; Dr. William R.; and Benjamin. Joel King's office in a big frame building on Nash Street was for years "the center—the hub," and "in and from that back room . . . there centered and radiated many different lines of local activity: financial, educational, social, political, and all the rest" (E. H. Davis, p. 278). For some years he was a business partner of his brother-in-law Geraldus Toole of Edgecombe and Franklin counties. Joel King was at times on the official board of the Methodist church. The Kings bought and occupied Green Hill after the departure of Green Hill in 1799, and they are buried there.

Jones Fuller (1808-1888) was, according to the Williams family bible, the son of Bartholomew Fuller and Sarah Cook Fuller, who were

married in 1794. Jones Fuller married Anna Long Thomas, daughter of Anne Long Thomas, daughter of Grandma Shine, on May 13, 1846. He was a Louisburg merchant and the father of the poet and novelist Edwin Wiley Fuller. He was superintendent of the Sunday school, according to Brooks, and class leader as well. He was made a member of the parsonage committee of 1860, and his significance is further indicated by the fact that, when Louisburg citizens organized a deputation to surrender Louisburg to General Sherman in Raleigh, Jones Fuller was one of its members (E. H. Davis, pp. 191, 197).

Nicholas Bryor Massenburg (5 April 1806-1872), the husband of Lucy Davis Massenburg, was the son of Cargill and Ann Massenburg (Massenburg papers, Southern Historical Collection, UNC). He maintained a large-scale farming operation and wrote an extensive diary concerning its functioning. He was one of the purchasing trustees of the first church in town at Nash and Elm in 1830, and thirty years later, in 1860, he was on the committee to provide a parsonage for the newly formed station.

In his notable diary, almost every day of every week is accounted for between 1834 and about 1850. In addition to work going forward on his plantations, he records days spent with friends and relatives, both at his house and theirs. On each Sunday he records what "preaching" he or they attended or indicates why there was none to attend. On rainy Sundays in general they did not go to church. Usually they went to "preaching" in town (Louisburg). Listed on some Sunday between 1834 and 1850 is surely the name of every circuit rider who rode the Tar River Circuit during these decades, along with every guest preacher and local preacher who happened to fill the pulpit on a particular Sunday. Camp meetings were very significant; quarterly meetings were more important than regular preachings. He lists quarterly meetings at Ebeneezer, Shocco, and Trinity as well as Louisburg. He attended services also at Salem, Redbud, Plank Chapel, Haywoods, Prospect, Sarepta, Shady Grove, and the list goes on. His church attendance exceeded the limits of Franklin County. He went to Baptist and Presbyterian services when there was no Methodist service available. He was a critical listener, at least when he heard new or unfamiliar preachers: On 17 May 1835 he describes the preaching as "fair"; another preacher was "forcible and eloquent, but not sound."

The significance of Methodism to its communicants is nowhere more apparent than in the Massenburg diaries. An agrarian society, consisting of many distinct communities centering upon meeting houses that brought together people from several communities, found its spiritual and much of its intellectual, cultural, and social life in the activities of its many churches. Granted that the academies, with their commencement activities, and the court sessions as well punctuated the

pattern of weekly worship with significant periodic events for which residents of many scattered communities assembled. Nevertheless, the church provided the regular beat of their weekly lives.

William H. Furman was a tailor running a business in Louisburg and advertising in the *North Carolina Times* for 13 May 1848 (E. H. Davis, p. 148). The name Furman appeared in church and town affairs from 1830, when Ricky Furman was one of the purchasing trustees of the church at Nash and Elm. On rosters of Confederate soldiers the names of Henry S. Furman and R. M. Furman appear (E. H. Davis, pp. 126, 131). And the *Franklin Times* carried advertisements for Furman's Drug Store in the 1880s.

James Dent belonged to a family numerous and active in Louisburg from its earliest days (E. H. Davis, p. 165). James Dent's daughter Lucy married James Adolphus ("Dolly") Thomas, editor from 1875 of the *Courier* and later of the *Franklin Times*. Two of the Dents were non-commissioned officers in the Confederate army (E. H. Davis, p. 131), and four Dents from Lexington, Mississippi, probably sons of a resettling Dent, were students at the Franklin Academy in 1866-1867 (E. H. Davis, p. 293). The notable descendant of James and Lucy Dent Thomas active in the Louisburg Methodist Church in 1997 is Joseph A. Pearce, organist and historian.

The "Mr. John King" listed by Brooks is John G. King, son of Joel King. E. H. Davis reported (p. 150) that he never married, probably because he was frustrated in his desire to marry Miss Sophia Partridge, from Newark, New Jersey, niece of Harriet Partridge Bobbitt, who was the wife of John Bobbitt, first Franklin County native to be headmaster of the Franklin Academy. Harriet Partridge Bobbitt, a New Englander, came to Louisburg in 1815 to be headmistress of the female academy (Willard, p. 22, 32). Sophia Partridge later established her own school for girls in Raleigh.

Asher H. Ray was principal of the Franklin Male Academy from 1845 till 1850 and joint principal with his wife Jane Curtis Ray of the Louisburg Female Academy, 1845-1856. He died in 1856 (Willard, p. 43). Pauline Brooks was a child of two or three at the time of Ray's death; her impressions must have come from verbal accounts of a man highly esteemed in Louisburg.

Peyton Brown was a dry-goods merchant advertising in a local paper in 1848. He was a stockholder with eleven others in the Louisburg Female College in 1857 (E. H. Davis, pp. 148, 224). "Sonny" Brown, in 1998 often an usher for Church services, is a contemporary descendant.

Dr. Ellis Malone was the progenitor of the long line of Malones residing in Louisburg for the past century and a half. He won his medical degree from an institution in New York City and came to

Louisburg from Warren County, having moved there from his native Person County. In Warren County he married Mary Hill (b. 1810), one of the daughters of Charles A. Hill, who was at that time maintaining the Midway school between Warrenton and Louisburg. Malone spent several years in northern Mississippi (his relatives there were his brother-in-law Kemp P. Hill and Judge Walter Malone), but he eventually returned to Louisburg (E. H. Davis, p. 287). In Louisburg, he married a second daughter of Hill, Martha Caroline, in 1849. She died in Louisburg in 1898. A son, Ellis, attended Franklin Academy in 1866-1870 (E. H. Davis, p. 293; Account Book of Franklin Male Academy), and he in turn was the father of two lawyers, Edwin and James Ellis, both of whom practiced law in Louisburg in the first half of the twentieth century.

"Mr. M. S. Davis," last mentioned among the men in the congregation, became in 1856 Pauline Brooks's brother-in-law. He married Sarah Louisa Hill (1836-1931), whom Brooks does not mention in her list of women present. When Brooks wrote her account in 1899, Matthew Davis was president of Louisburg College, which was Pauline Brooks's hospice when she died of cancer in 1904.

Matthew S. Davis was born in Warren County near Inez in 1830. He attended the Franklin Academy in the 1840s and studied under Asher H. Ray, who, as headmaster of the Female Academy, sat near his former pupil in Brooks's memory of the congregation. (This conjunction was possible only early in 1856; Davis became headmaster in January 1856; Asher Ray died later in 1856). Davis was also a student of Turner Myrick Jones before attending the University of North Carolina, from which he graduated in 1855. He then returned to Louisburg to be headmaster of the male academy. He married upon his return and proceeded to complete work off-campus for a master's degree from the University, awarded in 1858. He continued as headmaster, supporting a growing family, until 1880, when, local people being unable to afford the fees of the academy, he moved to the Egerton Place on the Bunn road to farm. For several years prior to 1884 he was superintendent of Franklin County public schools (*NC Biography*). He was also president of the Franklin County Farmer's Alliance in the early 1890s. By 1896 he had moved his farming operation to Green Hill. During this period he also served as treasurer of Franklin County (the *Times* reported on 25 January 1889 that he would "be in Louisburg every Saturday until further notice"). In 1896 his daughter Mary persuaded him to take the presidency of Louisburg College, with herself as dean.

Davis was active in the Methodist church throughout these years. He served on various committees, as a Sunday-school teacher, as

superintendent of the Sunday school, as delegate to conferences, and as a steward.

Among notables of the congregation to whom Brooks gives attention was "Parson Arnold." The Reverend William Arendall was a local preacher who was, like Daniel Shine before him, a mainstay of the congregation. Massenburg heard him preach in Louisburg many times in the years covered by the diary; between February and July in 1834, he preached in Louisburg three times that Massenburg notes. William Arendall married Ann Gholson. The Arendall family was extensive in the area from a first mention in 1795, in the records E. H. Davis consulted, until the post-Civil War era, when the Parson's two daughters, Martha and Frances, taught a school in Louisburg in their house then standing diagonally across Franklin Street from the present post office. Parson Arnold was never a member of the Methodist Conference; although it seems improbable that he himself had come from England, legend had it that he never severed his connection with the Anglican church in the "old country" (E. H. Davis, p. 244). The regularity with which William Ormond referred in his diary to stopping overnight at "Arndal's" in the 1790s suggests that the family was well and extensively established probably somewhat west from Louisburg (in 1810 a Thomas Arendell was taxed on 1002 acres of land [E. H. Davis, p. 82]). "For more than a half century," Brooks wrote, "he married the young people, christened the infants, and buried the dead of the community. His long white hair, reaching to his shoulders, and his dignified form gave him a most patriarchal appearance." Further, his "looks adorned the venerable place," and "in his duty, prompt at every call/ He watched and wept, and prayed for all."

Nicholas Massenburg, in a letter from Woodleaf dated 20 February 1861, wrote that "Brother Arendall is still in pain and no hopes for his recovering" (Massenburg Collection, UNC). The good "Parson Arnold" must have departed this life in 1861.

One of the daughters of "Parson Arnold/Arendell," Ann Gholson Arendell, married Dr. William Closs (E. H. Davis, p. 243). Brooks mentions him as follows: "Nor would the history of this Church be complete without the name of Dr. William Closs, who, though he never served the [Louisburg] Church in official capacity, lived here and was widely known." E. H. Davis describes him as "a leading minister of the Methodist Church" and, presumably among other appointments, as presiding elder of the New Bern District (p.96). He was "absolutely unique"; no one was more "widely remembered," and his jokes, witticisms, and pleasantries were "often quoted." "While never courting a controversy, [he] never avoided one, theological or otherwise"(p. 97). Davis tells the story of his giving a little branch on his property the name by which it is still designated on maps of

Franklin County. On the floor of the Methodist Conference, a certain Dr. B. introduced himself as having come from "the classic banks of the majestic Roanoke, that noble stream that takes its rise in the Blue Ridge Mountains of Carolina and Virginia and then winds its way through the rich alluvial . . .," etc. To this Dr. Closs answered, "I come from the banks of Jump and Run, a feeble little branch that rises a few hundred yards up the bottom in front of where I live, winds its uncertain course through my pasture in which my cows and pigs get water when it is doing any business at all and then goes I don't know where, but wherever it goes, if it goes at all, I think I have made all the answer needed to a good part if not all of what you have heard" (p. 97).

Whitaker describes Dr. Closs as "one of the strongest preachers of his day, and perhaps the best known in the State" (p. 35) and quotes his humorous retorts extensively. Dr. R. S. Moran was once annoyed with an old lady's shouting during service. The congregation defended her against Moran's protests, saying that it would be a sacrilege to interfere with the religious enjoyment of the good soul. Closs defended Moran: anyone who would shout during such good preaching as Moran's should be arrested.

Although he spent his last years elsewhere, Dr. Closs was mentioned in the *Franklin Times* at least twice after his death. On one occasion a memorial fund was being established to honor him; on another (1 July 1887) the editor quoted his humorous (and racist, in the manner of the time) definition of a scalawag.

Among Civil War soldiers from Franklin County was 2d Lieutenant William A. Closs, Company E, 7th Regiment (E. H. Davis, p. 124).

Though never appointed to the Louisburg church, Closs occasionally preached there: Nicholas Massenburg noted in the diary on 22 Oct. 1843 that Dr. Closs had preached ("Lucy goes, I stay with children").

Brooks continues her description of the congregation of the station. "In the gallery opposite the pulpit were gathered the choir, one of the best in any church in the Conference at the time, it was said." The choir was led by her father, Daniel Shine Hill, whom his parents Charles A. and Rebecca Long Hill named for Daniel Shine.

D. S. Hill (1812-1873) was perpetually an official of the church as well as of the academies; he was frequently in correspondence with potential headmasters. From 1859 until 1872, the years covered by a surviving record book, he was the "Recording Steward" of the church. He early assisted his father with instruction at Midway Academy (E. H. Davis, p. 51). He married Susan Irwin Toole, daughter of Geraldus Toole of Edgecombe and Franklin counties, in 1835, and the couple inherited land from her father. They lived first near Ingleside, and their

land stretched to what became the Allen place on Highway 561. They later lived in the house at "Allendale." About 1850, as parents of many daughters as well as several sons, they chose to move closer to Louisburg and built "Sunnyside," on the present site of the Franklin Medical Center. D. S. Hill was one of the founders of the Friends of Temperance; and he was appointed to the State Convention of 1861 (D. S. Hill Collection, Duke). His daughter Louisa remembered attending with him a Whig political convention in Charleston, South Carolina, in the 1850s.

In the 1870s the Hills lost their land and house through a friend's defaulting on a note; they spent their last years in the Noble house on Noble Street in Louisburg.

Her father, Brooks wrote, had a "rich, mellow voice," which was supported by those of "Mrs. [Martha Hill] Malone, his sister," the second wife of Dr. Ellis Malone, "and Mrs. Jordan Barrow aiding him in soprano. Mrs. Jones Fuller," the former Ann Thomas, and Miss Celeste Malone were "tenors, frequently aided by Mrs. Barrow; Misses Ella Noble, Anna Brown, and Madeline Hill, altos. Mr. Joel Thomas and Mr. William Furman sang bass." Madeline Hill was a daughter of D. S. Hill; born in 1839, she married James H. Best.

There was at this time no organ, and the tuning fork was the only instrument used, but the choir was well trained. "What rare, sweet music that was!" The familiar hymns were known as Zion, Coronation, Sessions, Dundee, Silver Street, etc. Brooks fondly quoted passages from familiar hymns sung by the choir:

> When for eternal worlds I steer
> And seas are calm and skies are clear . . .
>
> There is a beautiful world where sorrow never comes . . .
>
> How happy every child of grace . . . .

The hymns sung by the congregation she remembers with elation:

> Heaven came down their souls to greet,
> And glory crowned the mercy seat.

An alumnae speaker at Louisburg College referred to D. S. Hill's function as choir master in her description of a church service attended by College students (*Franklin Times*, 24 August 1900). Mrs. Maggie Arthur Call described the "old church" as looking "just as it looked thirty years ago on the holy Sabbath. The girls wore blue uniforms,

town boys stole glances at them, and the teachers were watchful. 'From the gallery there rose a glad refrain,/ "Amazing Grace" was the sweet old strain./ Brave Daniel Hill the tune then led/ As we slowly bowed 'round the table spread.'"

Two annual conferences were held in Louisburg during these years. In 1852 Bishop Capers presided, and the sessions were held in the Female Academy. In 1861 the annual conference was presided over by Bishop J. O. Andrew, and the sessions were held in the College chapel.

Sunday Evening Service, 1856. "W.J.T., Hickory, N.C., July 23rd, 1899" sent the *Franklin Times* a reminiscence of Louisburg in 1856. He was, he wrote, "a country boy, from a dark corner in the backwoods" who "entered the male academy in the then little village on the Tar" which is now (1899) a prosperous town. He relates "one of my first little adventures, attended by embarassing circumstances." "I took a fair young damsel of some twelve or fourteen summers to church one night, things were not arranged then as now, even in town, the gentlemen and ladies did not sit together in church, there was also two doors, one for the men to enter and the other for the women, so a fellow had to hand his girl in at her door and go around to his door and enter. Well, so I did."

But the great size of the Sunday night congregation defeated and embarassed him. "When church was out I made my exit as soon as I could, the press being very great, to claim my girl when she came out. I took my stand at the door and stood till the last lady came out, but my girl failed to come, at least I failed to find her and had to go home alone and face the lady with whom I was boarding without my girl, and as we started from there I felt sure she would ask me where she was, and I being unable to say. But it was easy enough when explained. She being young and unused to things as well as I, came out first, and not seeing me feared she would be left, so went on home with others another way and left me in the lurch."

However, that doesn't mean country boys have no sense. "Most country boys, I presume, have experienced similar embarassments, if not in the same form, on first entrance to town schools, for town boys always think they are smarter than country boys, and are ready to poke fun at them. But I have mingled much with both and find they are wofully mistaken, for the average country boy has more hard horse sense than three town boys, that being what takes one through the world, and without which there is no go, though we may have all the book learning the world contains."

Aunt Abby House. It is hard to justify including Aunt Abby in a history of the Louisburg Methodist Church in view of the fact that she did not live in Louisburg. She lived for the most part on her farm near Franklinton, where she is buried; in her last years, she lived in Raleigh in a small house near the present Raleigh Little Theatre, a house built for her by Confederate veterans. She had probably lost her farm to debt or sold land to assist her many nephews (Pearce, II, 21). Through much of her life she had little use for preachers, who had called her a "wicked woman" for her swearing (Pearce, II, 10). But late in life, in 1875, she was converted by William Capers Norman (E. H. Davis, p. 236) and became a Methodist, and at the centennial of Methodism in North Carolina, celebrated in Raleigh in 1876, she sat on the platform with three bishops. (It has not been explained, and some people asked at the time, why she had a seat on the platform; it was probably because she took one.) Furthermore, William Capers Norman was minister of the Louisburg Methodist Church from 1880 until 1884. Aunt Abby died in 1881. In addition, in life, Aunt Abby did not accept exclusion.

Chief accounts of Abigale House are those of Pearce (1972), E. H. Davis (1948), R. H. Whitaker (1905), from whom Davis quotes two chapters of anecdotes, and York (1988). A few episodes will characterize Abigail House, the determining event of whose life was losing her sweetheart in the War of 1812; she walked from Franklin County to Norfolk to nurse him through an illness, only to find him dead and buried when she arrived. The era of her signal activity was the Civil War, when she walked to major battlefields, first to care for her nephews, then to nurse other soldiers and become known as the "Confederate angel of mercy" (York). When she had no money she rode trains by intimidating conductors. When she wanted to see Governor Zebulon Vance, she walked into his office. When she thought Robert E. Lee was laughing at Zeb Vance's letter, she threatened to crack his head. She even appeared in political cartoons of the time, in association with Zeb Vance (Pearce, II, 9).

When a Union soldier told her at Appomatox that she need not "shake that rag" to show that she surrendered because "we don't care whether you surrender," she said to him, "Drat your mean soul, if I had a gun I'd shoot you off that horse and leave you here for the buzzards to pick" (Davis, p. 237, quoting Whitaker). She said that she cooked the last meal Jefferson Davis ate in North Carolina when he fled south after the surrender. Walking into Governor Vance's office after the surrender and finding it occupied by Union officers, she told them that she was in a den of thieves. Pearce reports that the vote to nominate Zeb Vance for governor which she cast for Clay County at the Democratic State Convention of 1877, acceptable because a large proportion of those

attending were Confederate veterans (II, p. 9), was probably the first political vote cast by a woman in the state of North Carolina.

When the centennial of Louisburg was celebrated in 1879 by an enormous crowd in an impressive production in the Academy Grove, Governor Vance spoke. Aunt Abby was standing erect in the audience, and she "frequently ejaculated a hearty amen to all he said, emphasizing her words by a cut of the eye and a toss of the head, peculiar alone to Aunt Abby" (Willard, 135).

The war record of Abigail House would soon be forgotten, Davis predicted, because the "men who wore the gray," to whom she ministered when they were "sick and wounded on the Virginia hills," were fast dying out. It has not been so; she lives on in print. Described as "rough looking," illiterate, profane when she was "riled up," a "bunchy figure" in "old-time clothes and fly bonnet," dressed in calico or homespun, smoking a corncob pipe, and wearing a black cape and an expression that dared anyone to try to take advantage of her—she challenged the definitions of the belle and the southern lady; she was aggressively neither Scarlett nor Melanie. Unhampered by the strictures of her time, she achieved unique statue. Becoming a Methodist was part of the ground she covered in her long journey.

A Church for Two Races. Asbury consistently reported the presence at Methodist sermons and the conversions of black folk as of white. The Louisburg church stewards and ministers followed the same custom. On 30 May 1864, for example, the preacher in charge, Thomas W. Guthrie, reported to the quarterly conference that "sixteen (16) white persons have been received in full connection in the Church and four col'd persons have been received on probation and seven in full connection." Brooks, when she looked back in memory from 1899 to the 1850s, wrote, "We would not forget the kind faces of those who filled the gallery reserved for the colored people. Their clear, ringing voices added much to the melody of song, and [their] emphatic 'Amens' afforded much help and encouragement to a timid young preacher" (p. 7). "After the War," she continued, "many of the colored members of the Church withdrew their membership. A few still clung to the old Church, however. Of these none was more faithful than Aunt Harriet Yarborough, whose seat in the gallery was seldom vacant" (p. 8). In October 1866, according to Quarterly Conference minutes, these "few" were almost one third of the membership (152 to 43).

E. H. Davis wrote concerning the gallery set aside for their use that there was "access by steps and a door from the outside." How this was accomplished architecturally is hard to see, looking at pictures of the "first brick church," but Davis was there, as a child, and one senses his lament at the end of this arrangement, which occurred in 1866. "When

Dr. [Turner Myrick] Jones moved the Female College here from Greensboro after its destruction there by fire, he asked for that gallery for his pupils. It was granted. I was then a mere lad that Sunday morning when these colored members came and were denied admission to their gallery. The Presbyterian Church among that race took origin from that day and episode. And Methodism has never flourished among them since" (E. H. Davis, p. 292). Did no adult in the congregation respond to this scene with the sense of loss experienced by the six-year-old Eddie Davis? Both Eddie and his Aunt Pauline, who was twelve at the time, described the event with a sensitivity which, in their reports of it in middle and old age, were filtered through the complex social patterns of racial separation and segregation which evolved in the South in their lifetime (the emphasis on the separate entrance, the departure described as though it were voluntary). Even so, both found the scene that ended the biracial church memorable.

Still, on l October 1866, the preacher in charge, J. A. Cunninggim, reported a membership of 152 whites and 43 "colored." By 1866 these "colored" members were free—to stay away from the Methodist church, having been offered no substitute for their appropriated balcony. Also on 1 October 1866 the Rev. Turner Myrick Jones's character was formally examined by the stewards prior to his being elected district steward; he had already been elected to the board of stewards. At the quarterly conference of 11 February 1867, the question "What is the general state of the church?" was answered as follows: "The following persons have withdrawn during the past yr. Viz: Louis H. Williams. J. T. Furgurson. B. F. Harris Ross Harris Mary D. Bowers, Ann H. Bowers. Marian S Norwood. Henry H. Mann & Mary Massenburg." No explanation or comment. And in the minutes for 18 September 1868, no explanation was offered for "24 have withdrawn by certificate [to transfer elsewhere]—No of white members 135." So the "few who remained" following emancipation were then gone, including the devoted Harriet Yarborough.

Edwin Fuller Describes A Pre-Civil War Congregation

In his novel *Sea-Gift*, the Louisburg writer Edwin Fuller, whose biography will appear later, described a "Sabbath in the country." When he wrote the novel in the 1870s, Fuller was living in Louisburg, but the novel is set in Wilmington, which he knew well because his cousins on his mother's side lived there. The episode occurs at the country home of the fictional Smith family outside Wilmington. Shortly after this episode, the main character and first-person narrator, John Smith, will

enter the University in Chapel Hill, with two of his friends. Late in his college career he will leave the University to join the Confederate army. On this Sunday John does not attend church because he is fevered from his first brash encounter with a cigar.

Dinner on the Grounds. "Sabbath is stamped on the entire premises. The negroes, bedecked in all the finery of ribbons and beads, have just trooped in long droves through the gate and gone to preaching. Down at the quarters there is one old negro sitting at the door of her cabin, with her head bowed down to her knees as she ties around it her broad yellow kerchief. Her slight motion as she does this, and the faint monotonous wail of an infant left in her care, are all the evidences of life in the long row of tenements."

His mother and his two friends return from church. Frank, who has already displayed his qualifications as the villain of the novel, describes the experience. "Long before we got to the church we began to pass crowds of people who were walking thither; the men dressed in long sack coats of homespun, with immensely loose pants and dusty shoes, most of them carrying in their arms bare-legged, white-headed babies, who were employed in looking backwards over their fathers' shoulders, and mostly gnawing very large fat biscuits; the women were arrayed in bright flowered calico robes, which they kicked up behind at every step. They all had stick tooth brushes in their mouths, and long-tailed fly bonnets, which they carried in their hands. Then we passed others who, a little better off, were riding in red painted wagons, drawn by rope-harnessed mules, which trotted along so briskly, under the kindly influences of overgrown boys and hickory sticks, that the folks in the body were jolted from side to side of their split bottomed chairs. Then we overtook the cumbrous carriages of the well-to-do farmers, with heavy-headed, clumsy-footed horses, the low boots full of fodder, and large trunks full of dinner, strapped on behind. As many of these and other vehicles as we passed, yet when we got to the church we found the grove full of horses, buggies, carriages and wagons, and so many people out doors that I began to fear the preacher would have no congregation.

"At the foot of every tree in sight was a group of men engaged in the solemn occupation of whittling twigs and spitting. When we got to the door of the church, which was a large barn-looking structure, we found it full, and with difficulty got seats near the door. Such a mixture of people I never saw before. Here a silk by the side of cotton check, a broadcloth coat touching a copperas striped one, and a silk hat resting in the window with one of wheat straw, bound with green ribbon. As I could see very little but the backs of the people's heads, I cannot tell much about the congregation, except that the men for the most part

had very long and very dry hair, which they wore bushy, while the women had theirs plaited in two strings and crossed like wicker-basket handles. The girls wore straw hats trimmed with ribbons, whose colors were of the rainbow that we may imagine would appear on a cloudy day. The elderly ladies wore bonnets that looked as if Noah's wife had made them for pastime while she was in the ark, and had fitted them on the goat's head for the want of a better block."

Frank here begins to describe the preacher in the same vein. "The preacher himself was queer looking, and had a monotonous drawling tone." Frank presents himself in the middle of the room to imitate the preacher's style. "Ah! my brethren and sistern-er, where are we to-day? 'Ere we are in the narrer road." He is quickly silenced by Mrs. Smith. Frank defends himself by saying "they don't belong to our church, and he wasn't preaching to us." But Mrs. Smith insists "he was preaching the Gospel of Christ, and however defective his sermon, we should not ridicule it."

Leaving the preacher, Frank proceeds to describe the dinner on the grounds. "All over the grove the white cloths were being spread like gigantic snow flakes, and almost as numerous. Scores of negroes and ladies were unpacking great boxes, containing biscuit, rolls, cakes, ham, fowls, pickles, apples and peaches, and everybody was asking everybody to dine with them." The Smith group was invited by the Bembys, and Frank describes the carving, the serving, and the eating and affirms that "altogether the dinner was excellent . . . " (p. 167).

The Country People. In order to report the speech of the country people, Fuller has John visit the Bembys later in the day and repeat their conversation. Mrs. Bailey says, "It does me a sight of good to listen to Brother Weekly's preaching. He is so searchin' to the sinners and comfortin' to the saints. His sermins are well pinted, too, and not writ, neither. I just know in my soul, d'liver me from a writ sermin" (p. 169).

A deaf lady with an ear trumpet says, "Brother Weekly is always powerful in his lastly, and whedn I see old Udncle Jacob Sawney slap Sister Brewer in the back, and old Miss Parkidns twiss her cheer roudn to the wall, and git my Viney here to untie her specks, so she could rub her eyes, I knowed he was a having great freedobm; and thedn he got a leetle louder, and I thought I heerd him say: 'He'll meet us at the gate, Hisself;' and somethidng told me in my heart he meadnt the Lord, and I wadnted to go just thedn, for 'pears to me I'd be more welcome like ef He told me to come in."

Mrs. Bailey asks whether they noticed "how he brought it out about the tares and the wheat. Seems to me, if I was a sinner I couldn't bear the thought of being sifted out and throwed away like a no'count cockle grain." Mrs. Bailey spades half an ounce of snuff into her mouth

with her tooth brush. The visit ends soon after Mrs. Dodge inquires, "pointedly addressing me, 'Is you a lover of the Lord, sir?'"

A Gospel for Rich and Poor. At last Smith offers his own commentary, and possibly that of the author as well. He "turned homeward, thinking on the glorious Gospel of the Son of God—a Gospel that, with the same words, can comfort sister Bailey's simple heart, and bind up one bruised beneath a velvet robe—a Gospel for all the world! deep enough to baffle the sage—simple enough to save a child. God alone can be its Author!" In the pages that follow, Smith represents, in his own narrator's voice, the effect of these words upon the "rich and the wise," but this time the scene is second-hand and imaginary. First, however, he summarizes what has gone before: "Go to the rustic church, with its rude unpainted seats, its plain deal pulpit, with a pitcher of water and a cloth covered Bible on the unvarnished slab. Sit with the simple, illiterate congregation, and listen to the unpolished man in the pulpit as, with an effort he slowly reads his text: 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life.' Hear the story of the Cross told without rhetoric, and mark the faces around you, how they glow with faith and shine with tears."

Now for "the rich and the wise." We stand on the "broad stone steps beneath the clanging chimes and gilded spire." The scene includes white-gloved drivers, prancing steeds, liveried footmen, silken trains. Inside there are purpled gloom, bright figures on the windows in the vaulted roof, cushioned seats, gas jets around the preacher's stand, etc.

And there is an organ, to which Fuller devotes a full page, not to miss a chance for humor. (It is worthwhile to remember that an organ was placed in the Louisburg Methodist Church only in 1886, a decade after Fuller's death; judging from the following description, it must have been hard to get used to, following the pitch pipe and perhaps then the piano. Further, one must allow for the more primitive organ of the day. Fuller himself would have heard organs in Wilmington, Chapel Hill, and Charlottesville, not to mention New York.) "All is so hushed we almost expect the sermon to be whispered, when, with a trembling sob, as if its very pipes were sinful, the organ's wail of penitence is heard. Moaning and groaning at the very bottom of its voice, it grows louder and higher, till its weird minor strains peal through the church, as if its windy heart will burst, and still higher and higher it screams and shrieks, in its agony of remorse, then, with a galop down the scale, it breaks out into a lively polka of forgiveness, and is as happy as an organ can be, till its jig-and-break-down repertoire is exhausted, when it stands on one leg of a note and waits for the singing."

Next comes a trill, "like a mocking bird's song at night," then a "high zooming tone" like a bee far up on the air. It "begins to dawn on us that perhaps a song is intended." But this idea is put to flight by the "sonorous bellowing of a bull over its slaughtered kindred." These three are joined by a "bronchial cat, unusually hoarse." At last, these four approximate a tune.

Two members of the congregation indulge in supercilious criticism of the performance of the professionals in the choir; John Smith is conscious that the lips that sang the Te Deum may last have had an oath upon them or been prepared for their service in an "early bar-room." All of this, he thinks, "is so different from the little wooden church, that we almost feel that they are serving another God with a different religion. We feel out of place and disappointed, and are about to leave, when the preacher ascends the pulpit and announces his text: 'For God so loved the world that He gave His only begotten Son. . . .'" The same verse that "brought tears from the simple minded, carries conviction to the heart of the rich and the wise," whether the sermon is "burdened with rhetorical roses or ridiculous in rustic exposition, or flagrant misconstruction. . . ."

Louisburg residents must avoid visualizing the Fuller house and grove on Main Street now occupied by the Stovers or one of the country churches at which a local or borrowed preacher might have been preaching, in spite of the fact that at the time people went to whatever church in the area offered a service. Fuller's impressions were formed both in Louisburg and in Wilmington. But, more important, he was writing fiction and clearly delighted in the elaborations it permitted.

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Chapter 4

The Civil War and the End of the Century

Reports on The Ministers. The Church and the War. The Church, the Academies, and the College. Revivals and Conferences. Activities of the Congregation: *Conduct Unbecoming a Methodist. Church-sponsored Entertainment. The Church and the Society. "What Is Being Done for the Education of Youth?" The Woman's Missionary Society.* A New Church Building: *First, a New Parsonage. The 1900 Church Building. The Stained-glass Windows. The Bell and the Pulpit Furniture.* Stewards, Trustees, and Notable Members of the Congregation.

The pre-eminence of the Civil War in the lives of members of the congregation is unquestioned. Its very importance is the reason why they mention it only once in the surviving official records. It will be necessary to use other sources to show how the war affected the congregation in Louisburg.

The foundations laid by the antebellum social order endured through the decades following the Civil War. In the post-war period in Louisburg, merchants, planters, and professionals bore essentially the same names as before the war. Although Reconstruction and its effects were not named in church records, these exercized significant influence in the town. Later the "trusts," especially the tobacco trust, which set low prices for tobacco, were actively opposed by members of the congregation, and the *Times* reported a speech by Governor Glenn to the effect that the power of the trusts should be curbed (22 January 1909). Only in occasional references in the newspapers is it apparent that members of the congregation active in the church were also participants in the changes taking place in the society.

After 1866 the church was no longer a church for two races. By 1899, when society at large in the South was bent on preventing the former slaves from gaining political power, the church remained aloof, but some of the members were active. According to W. E. B. DuBois, the low point for the black man in America was the turn of the century, when, in North Carolina, the Wilmington race riots, more recently interpreted as a coup d'etat displacing a black elected government, gave expression to the movement for white supremacy.

At the beginning of this period the Methodist church clearly dominated the Louisburg church scene, and the picture had scarcely changed at the end of the century. A reminiscence published in the *Franklin Times* on 4 August 1899, written by "W. J. T." of Hickory, North Carolina, describes the scene in the late 1850s, when, he wrote, M. S. Davis had just begun teaching at the academy: "There were . . . four churches, Methodist, Presbyterian, Episcopal, and Baptist, the Presbyterian and Baptist being seldom used, services being regular at the Methodist and tolerably so at the Episcopal, but the Presbyterian and Baptist seldom had preaching and mostly by itinerant ministers, having no regular pastors; only one Sunday School in town, the Methodist."

By 1888, however, the *Times* reported in the Church Directory that the Baptist services were held the "first and third Sundays each month, morning and night. Prayer meeting every Thursday night. Sunday school 9 o'clock a.m." The popular Reverend Baylus Cade was the minister (10 February 1888).

In the *Franklin Times* it is apparent throughout this era that ministers and religious events referred to without indication of denomination are Methodist; if they are not, the denomination is mentioned. The editor, James Adolphus Thomas, "known well over the state," E. H. Davis wrote, as "Dolly" Thomas, was a Methodist who came to Louisburg from Raleigh in 1875 and married Lucy Dent, a descendant of one of Louisburg's earliest citizens (p. 165).

Methodism predominated in the state legislature, the editor reported on 10 February 1899. In the senate there were sixteen Methodists, many more than of any of the half-dozen other denominations he lists. In the House of Representatives there were thirty Methodists, again by far the greatest number for any denomination.

The "Church Directory" of the *Franklin Times* early in the decades of the editorship of James A. Thomas lists the regular offerings of the various churches. On Friday, 16 October 1886, "METHODIST.—Rev. A. McCullen, pastor. Services every Sunday morning and night. Prayer meeting every Wednesday night. Sunday school 9 o'clock AM." Later the Sunday-school superintendent, George Strother Baker, will also be listed.

Reports on the Ministers

A few of the ministers listed in Chap. 3 as "preachers in charge" of the Louisburg station were characterized in surviving reactions of contemporary Louisburg residents. William Capers Norman was one

of these. In the *Franklin Times* for 29 November 1880, the editor entered this comment in the notes under the masthead: "REV. W. C. NORMAN. This most excellent divine has acted as pastor of the Methodist church in this place for the past year, and we think that we express the sentiments of the entire community, when we [write] that his return here will be gr[eatly] acceptable. He has made a very favorable impression upon his congregation and also upon the whole people of Louisburg and surrounding community." The general conference would meet on 1 December. Norman served Louisburg until 1884. The *Times* follows Norman's career to Raleigh: In early December 1887 it notes that the Rev. Mr. Norman, "who has a host of friends and admirers in this section, ended his four years as pastor of Raleigh Edenton street Methodist church last Sunday. His congregation presented him with a fine gold watch and his wife with a silver pitcher." One of his notable accomplishments was the conversion of Aunt Abby House, which had preceded his tenure at Louisburg.

In 1893 the *Times* still followed the career of the well-loved Mr. Norman. On 15 December it reprinted from the *Wilmington Star* the following notice: "Rev. W. C. Norman is the preacher that every presiding elder wants when he has his most important station to fill; and the preacher the people want, too. His continuous and uninterrupted success as a pastor and organizer is seldom if ever equalled. His labors are blessed with conversions wherever he goes, and increased spirituality is indicated by clean financial reports. How these Wilmington people do love him."

In December 1887 the *Times* noted that the Reverend Alpheus McCullen had been returned to the Louisburg station. "It was the earnest wish of his entire congregation that he be returned. He will occupy his pulpit next Sunday week." Again, the following year, the *Times* reported that "Rev. A. McCullen, the faithful and popular pastor of the Methodist church here, left last Monday evening for Conference, which is in session at Newberne this week. A large number of his congregation would be delighted to have him returned to this place another year."

It was not to be, and the *Times* on 14 December is warm in its farewell. "This most excellent gentleman and minister, who has been pastor of the Methodist church in Louisburg for the past three years, preached his last sermon here on Sunday last to a large congregation. At the conclusion of his sermon, which was a most excellent one, he, in a very feeling and touching manner, referred to the many kindnesses shown him and his excellent wife during their stay in Louisburg and said that he would never forget Louisburg and its people. He has certainly been faithful to his post, and carries with him to his new field of labor, the love and esteem, of not only his flock, but of the

community generally. He left for Reidsville on yesterday, and his wife and child will follow in a few days. We congratulate the people of Reidsville in securing such an excellent gentleman to preach for them."

Mr. McCullen was followed by the Rev. J. B. Hurley, who "arrived on Friday last and preached his first sermons last Sunday to large congregations. Those who heard him were very favorably impressed, and all agree that the community is to be congratulated upon the fact that Conference sent such an excellent preacher and gentleman to take charge of this station" (*Times*, 4 Jan. 1889). In February Mr. Hurley was in the news for a different reason: "Rev. J. B. Hurley, the excellent and already popular pastor of the Methodist church, left here Monday 'a single man' but he is expected to arrive this (Thursday) evening 'in double harness' as "his marriage to Miss Lena Leonard, of Lexington, N.C., was appointed for the 13th inst." (*Times* 15 Feb. 1889). A month later he was being regaled: J. B. Hurley thanks his congregation and "other kind friends" for an "elegant writing desk recently presented" to him. He also thanks L. P. Hicks and W. H. and E. W. Furgurson for a nickle-plated students lamp" (*Times*, 15 March 1889). On 14 March 1890 the *Times* reported that "Such sermons as the one preached by Rev. J. B Hurley, on Sunday night last, are calculated to do much good. His subject was 'Economy.'"

The Rev. George F. Smith was minister from 1895-1899 and again from 1918-1922. The *Times* reported on 1 May 1896 that his recent meeting at the Methodist church resulted in thirty conversions and nineteen new members. On 18 December 1896 the Times reported that he had been reappointed. "It gives us pleasure to state that the Methodist Conference which met last week in Kinston, has seen fit to return Rev. G. F. Smith to Louisburg. He is a good and consecrated man of God, and is greatly beloved by our people."

Smith was significant not only for his performance as a minister but also for his activity and influence in College affairs. Mary Davis Allen credited him with persuading Washington Duke to keep the College open in 1896 under the management of her father and herself (Willard, *Echoes*, p. 101). The spring after the death of Matthew S. Davis in 1906, Smith was a member of a board of directors formed to ensure the continued operation of the College and to choose a new president (Willard, *Echoes*, p. 114). The committee chose Mary Davis Allen.

The *Times* reports on 2 June 1899 that Smith had "arranged to erect a new and larger church at Piney Grove, about three miles from town." In April 1899 he was host to Dr. R. H. Whitaker, minister associated chiefly with Wake County and a friend of Aunt Abby in her last days; his memoirs helped to perpetuate her memory. In September 1899 Mr. Smith assisted Dr. Whitaker in a revival at Shiloh church.

R. H. Whitaker enjoyed repeating the following joke: "Captain [W. H.] Pleasants is my authority for the following joke on Rev. G. F. Smith. While Brother Smith was preaching in Greenville, he missed a gentleman one Sunday, from his congregation. He met him the next day, and in answer to the question: 'Where were you yesterday?' the gentleman remarked, 'I went to the Presbyterian church, and, strange to say, I forgot to throw out my quid of tocacco before going in.'" How had he managed? He had swallowed his quid. Asked if it hadn't made him sick, he answered, "Sick indeed. . . . A man who has heard you preach for three years without being made sick, can't be made sick by one chew of tobacco" (p. 289). Whitaker proceeds to tell a similar joke on his own preaching.

Elizabeth Allen (b. 1901) in 1997 remembered Mr. Smith from his 1918-1922 term in Louisburg as impressive not only as a minister but also for his stature: he had, she said, a large bay window.

The *Times* printed an appreciation of the Reverend J. A. Cunninggim, who served the Louisburg Methodist Church from 1866 till 1870, on the occasion of his death in 1899. Under the heading "Uncle Jesse Dead," the paper reprinted from the *Raleigh Post* a story describing Cunninggim as one of the oldest members of the North Carolina Conference of the Church. He had recently served as presiding elder of the Raleigh District for four years; then, serving the Durham District in the same role, he requested superannuation because of illness and died a few weeks later, 6 January, at his home in Greensboro. He was "a mighty man among North Carolina Methodists"; "a more lovable character or a minister better beloved has rarely, if ever, lived to bless his fellowmen."

The Church and the War

Lacking information about the war from official records, it is fortunate that some personal writings of members of the congregation have been preserved. Anticipations of the war were strong in Louisburg. Again, Pauline Hill (Mrs. John) Brooks's writings are informative. She kept a journal during the 1860s, excerpts from which were published in the College magazine of the Neithean and Sea Gift Literary Societies, *The Collegian*, in July 1903. On 24 February 1861 she wrote that "Pa [D. S. Hill] came home from Raleigh the other day, and seems to think there will certainly be a war. Ever since John Brown's raid there seems to be such a feeling in the South that we are not being treated right" (p. 59). But school is going well; "We have a full school." The "big girls, as well as the younger ones," all play jump rope outdoors during recess, and sometimes they are joined at jump

rope by "Mr. Louis Andrews and Mr. Copeland, our painting teacher." Louis Andrews was probably a relative of the president. On 20 April 1861, she writes that Fort Sumter has fallen, and "all over the South and in our State they are forming companies." Throughout winter term, "we have heard nothing talked about but war." Columbus C. Andrews, president in 1860-1861, whose lectures on rhetoric she likes, "gave us for a debate the question, 'Has the South the right to secede?' I am on the negative side," she does not indicate whether by choice or by assignment, "and Pa gave me for a quotation, 'It is better to bear the ills we have than to fly to others we know not of.'"

The College May Day celebration was called off because the men were preparing to go to war, and on 15 June, the Franklin Rifles left for the war. On 20 August 1861 came news of Manassas. She records victories and defeats, worries about the soldiers in the winter weather, enjoys the company of "refugees from Norfolk and New Bern," two of whom are living with her family. Willie Closs was killed, then Dudley Tunstall and Tommie Davis. "So many of our dear boys are killed and wounded" (p. 64). She is wearing a homespun dress, and the women are cutting up linen sheets to make underclothes. Anxiety ran high.

As for the state of the local economy during these years, a manuscript note on the back of the Fall Report on the Franklin Male Academy (M. S. Davis, principal), tells the story (Russell, p. 50): "4th year of Lincoln's War—tuition $30 and $50 per session. During this year I paid $100 per bushel for corn, $40 for a pair of cotton cards, $75 for 3 lbs. of indifferent sole leathers, $8 for one ball of shoe threads, $80 for 8 yrds of calico, $50 for a bunch of cotton yarn. The truth, the whole truth and nothing but the truth so help me God.—M. S. Davis" (Louisburg College Collection in the Duke University Special Collections Library).

Methodist Conference met in Mocksville on 7 December 1864, and Pauline Hill hoped that Mr. Guthrie would be returned to them. He was not. "Rev. R. S. Moran is our pastor now," while "Sherman is marching on to Savannah, Ga." On 18 April 1865, "Dr. Moran preached such a good sermon on 'The Lord God is a Sun and Shield, and no good thing will He withhold from them that walk uprightly.' We could hear horses galloping by all the time we were at church, and we would crane our necks round to see if it was the Yankees coming" (p. 67).

She wrote on 13 March 1865, "The Yankees are in Kinston." On 4 May1865, they were on the front porch. "All of us girls were locked in a room upstairs for safety. Pa met them on the porch and tried to treat them as a gentleman should those who come to his house. We have two regiments of cavalry in our town now, and we have a guard in our grove" (p. 69).

Quarterly Conference Minutes for 3 July 1865 make reference to the troops in answer to the question "What has been done for the instruction of children?" "The S. School has been reorganized, but owing to the presence of a Regiment of Federal troops quartered in the town the school has not prospered." N. F. Reid was presiding elder, R. S. Moran the preacher in charge, and those present were Jones Fuller, M. S. Davis, Thomas K. Thomas, W. H. Pleasants, and Daniel S. Hill. Minutes for 4 September 1865, in answer to the same question, state that "There is one S. School in operation, but it has suffered from the interruption of the Military, from which it has not recovered." Then on 1 November 1865: "One S. School not in a flourishing condition." 3 February 1866: "The S. School has not yet been opened for this year." 9 April 1866: "The P.C. reports 1 S School & 30 pupils." On the other hand, T. M. Jones, president of the College, was elected to the board, and the College must have been doing well. These are the only official references in the Minutes of the Quarterly Conferences to the occupation by Federal troops.

As to the date of the departure of Federal troops, the diary of Annie Thomas Fuller supplies information. Annie Fuller was the daughter of Anne Long (Mrs. Jordan) Thomas and the granddaughter of Sarah Richmond Long Shine. Her husband, Jones Fuller, was a local merchant and a perpetual presence among the Methodist stewards. On 29 April 1865, "A squad of Yankee cavalry entered town and stopped in front of our house. They came to tell of the approach of the Army, a large portion of which will pass through here Monday and Tuesday." Monday, 1 May, "The town is full of Yankee soldiers, riding and walking up and down every street, and coming into our yards and kitchens." Cavalry entered the town about ten in the morning, and came all day in very orderly fashion. "Their tents are pitched in the College and Male Academy groves," where a band is playing national airs. U.S. flags are unfurled, and Generals O. O. Howard and Logan have their headquarters in the two groves. (The academy and the College were closed, and later M. S. Davis would report that, walking through the Federal encampment to the academy building holding the hand of his five-year-old son Edward Hill Davis, he found the building so loaded with grain that the floor had collapsed in one corner.) Lincoln, Pauline Brooks had noted on 21 April 1865, had been assassinated "by one of our soldiers. . . . Poor fellow, what a sad mistake he made in that mad act!" (p. 69).

Brooks on 24 April: "Andrew Johnson (who, Pa says, was born in Raleigh, a poor boy), is now President" (p. 68). At church, on May 7, Annie Fuller wrote, "Today, for the first time, prayer was offered up, in the Sanctuary, for the President of the United States. A great many Yankee Soldiers were present."

Excerpts from Brooks's diary do not include a report for 18 July, a Sunday on which Fuller wrote: "Went to church today, but must confess Mr. Moran's sermon did not impress and edify me as they have previously done. The fault may be in me, but for several weeks past, he has seemed changed. He has had difficulties with several persons, some of them members of his flock, all growing out of our National and political situation. He is so very distant and cold to us, I know not why, for I am not aware of having done or said anything to offend him." Mr. Moran was replaced at the end of the year by the Rev. Jesse Cunninggim.

On Friday 7 July "the Yankees" moved their camp about three-fourths of a mile outside town, much to Fuller's relief; the camp on Main Street, "the principal promenade for the ladies," was "a disgusting, revolting sight" and "the odor arising from it . . . loathsome." She wrote on 28 July, "They left yesterday morning, I hope for good." But the future is dark; there is no money and little hope of improvement.

Whereas Brooks describes the emotional scenes of the departures of old family servants ("We all have a crying time together. The husbands of many of them have settled on small pieces of land, and of course they have to go with them" [p. 69]), Fuller's theme for the future will be the impossibility of getting good servants and how much she has to pay them. On 23 November 1865, "I do feel for my dear husband, he is so harassed, and thinks his way is almost completely blocked up. I try to comfort him," she wrote, by telling him they were no worse off than many, but he would not be comforted. On the other hand, a month after the departure of the Federal troops, Jones Fuller had resumed his trips to New York to stock his store, trips he had not made since the war began. He came back to Louisburg on 4 September 1865 with presents—dresses, shoes, stockings, gloves, handkerchives, hats, a wrap for his wife, etc.

On 29 October Annie Fuller attended quarterly meeting at Trinity Church and "heard a very good sermon from Mr. F. Reid on the Resurrection, and partook of the Sacrament of the Lord's Supper, I trust to my edification, though I feel I am an unprofitable servant, falling far short. . . ." On 24 December "Our new pastor, Mr. Cunninggim, took supper and spent the night with us. He is very quiet in his manner. I trust we shall like him, and he us. . . ." On 6 January 1866 Mr. Cunninggim preached a "good practical sermon." On 8 April she attended quarterly meeting, hearing the Rev. Mr. Hudson, instead of "our Presiding Elder, Mr. Reid, he having gone to General Conference."

Then there was the anniversary meeting of the Bible Society on 29 April; a Presbyterian minister preached. "Collection was taken," a fact

which plunges her into a lament that she had nothing to give. "Ah me! How I felt the change in my circumstances." Previously she had had plenty to give, and she trusts that she gave it freely. Yet she continues to hire servants, and on 5 May Mr. Fuller says he should sell out and go to a place where "business is more active." A telling incident occurred on May 5. Her carriage was borrowed by a "bridal pair" to transport them to the depot. It was returned spattered with mud. This is distressing because her carriage is a "handsome and costly" one, and the servant responsible for its care "knows little about washing and cleansing it." She had to "see to it" herself. The times were hard indeed.

The Fullers were attentive to church affairs throughout. On 2 September 1863 there was a revival at the Methodist church. "Tonight our dear little Annie is at the altar, as a penitent," although she can have "nothing to sorrow for, except the natural depravity of the heart," so "pure and good" a child is she. (Annie Fuller became the wife of Dr. James Ellis Malone.) Some days later she "attached herself to the Church. . . .Both of our precious ones are now Christ's Lambs." On Christmas Day 1864 she heard a sermon by Mr. Guthrie, who had called earlier in December to see her son Edwin, Louisburg's poet and novelist to be, who was home from Chapel Hill. When Mr. Moran arrived to be their pastor on 31 December, he stayed with the Fullers, and she had pious wishes and expectations regarding him. On 26 February 1865 Mr. Moran preached a "charming sermon" on the text "He that will live godly, must suffer persecution." It made her resolve "by the grace of God" to be a better Christian. Moran is, she feels, "unexceptionable as a Pastor" and as a "Christian gentleman." She responded similarly to other sermons until that fateful one on 18 June when Mr. Moran ran afoul of the "National and political situation."

Annie Fuller further reported, on 6 July 1867, "A day of Fasting and Prayer throughout the Southern Methodist Church appointed by the late Convention of Bishops." She went to church, but, because of lack of food, was too sleepy to benefit. In November 1867, "for several days last week we had Rev. Mr. Wood, Missionary to China, with us, a very agreeable Christian Gentleman. He preached for us on the Sabbath, and delivered two lectures on the Manners and Customs of the Chinese." And on 20 March 1868 she entertained in her home "a large company of ladies and gentlemen assembled . . . for the purpose of making arrangements for an 'Entertainment' for the benefit of the Church."

Annie Fuller's diary begins at the deathbed of her mother, Anne Long Thomas. It closes with the scene at the deathbed of her husband Jones Fuller. Thus the diary is informative not only concerning the Church and the Civil War but also for characterizations of two

significant Church members, Jones Fuller and their son, Edwin Wylie Fuller, as well as of the writer herself.

The official records reveal that through the war years the stewards met regularly, faithfully answered the customary questions, and wrote minutes of their quarterly conferences. They assessed the members and reported payments. On 4 November 1862 they reported one sabbath school, one superintendent, six teachers, 40 scholars, 150 books in the library. "We have been holding monthly meetings for the children which have been conducted in a catechetical manner and we hope have been spiritually profitable. Signed, M. C. Thomas, P.C." Mr. Guthrie arrived in 1863 and found the Sunday school suspended for the winter. The circuit parsonage was sold to the highest bidder for $1225. The minister was asked to preach on missions. The Sunday school resumed in May 1863 but labored under the difficulties of want of teachers, "especially male teachers," and of books. Five people had joined the church by July. By 21 September 1863, twenty-six persons had been received on trial since last quarter. The trustees bought the Patterson lot adjoining the church for a parsonage. J. B. Littlejohn's place on the board of trustees was declared vacant and J. Thomas was elected to replace him. (Col. Littlejohn became General Littlejohn of the Army of the Confederacy.) By 8 February 1864 Jones Fuller had resigned as superintendent of the Sunday school and had been replaced by James S. French. But Jones Fuller was elected district Sunday-school superintendent on 22 November 1864. Mr. Moran came at the end of 1864. As noted, the presence of Federal troops was reported in July and September 1865. On 1 November 1865 a committee was appointed to report on the condition of church property. Mr. Cunninggim arrived at the beginning of 1866, and Jones Fuller resigned as a steward.

Certainly the minutes reveal that Church business proceeded during the war, in spite of the fact that the stress level among communicants must have been high because of the absence of family members, casualties in the army, economic deprivation, and the anticipation of calamity.

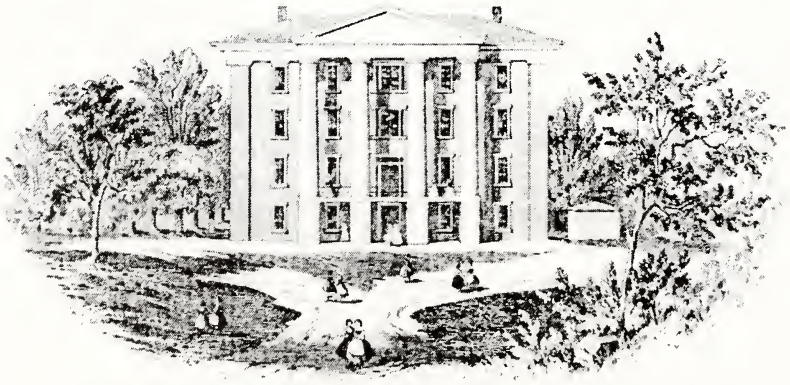
The Church and the Academies and the College

Many of the officials of the Louisburg Methodist Church served as founders, board members, and officials of the academies and the College from the original chartering of Franklin Male Academy in 1787. Examples are John King, and later his descendants, and various members of the Hill family. In the 1850s Daniel Shine Hill served as corresponding secretary in the search for a president for Louisburg Female College.

When Pauline Brooks placed M. S. Davis and Asher Ray in proximity in the congregation in her recollections written in 1899, the exaggeration was slight; she might more realistically have included Turner Myrick Jones, who had been headmaster of the male academy in the early 1850s and was president of the College from 1866 to 1868. In 1857 the female academy became a college, and in two instances, the ministers of the church served as presidents of the College during their terms as minister.

The movement to establish a Louisburg Female College resulted in legislative authorization in January 1855. The "female seminary" was prospering, and the old academy building was to be moved aside and a new structure built in its place (Willard, *Echoes*, p. 43). Correspondence regarding the hiring of a president for the new institution seems to have been in the hands of Daniel Shine Hill, listed by Willard as secretary of the board of trustees. Presumably Asher and Jane Ray would continue in charge of the female academy, as M. S. Davis was hired as headmaster of the male academy and began work in January 1856. In fact, Asher Ray died early in 1856, his wife Jane in 1857. After that, the president of Louisburg Female College was also in charge of the lower female school.

Louisburg Female College opened in 1857 in a new brick building and continued under a succession of presidents. Of these, Turner Myrick Jones had greatest impact, perhaps, on the Louisburg Methodist Church. Jones was a native of Franklin County and a member of a notable family. It was his brother Jordan F. Jones who developed at Laurel the industrial complex of mills and gins of which



"Louisburg College Main Building as pictured in the earliest known drawing (1861); the building was constructed for Louisburg Female College which opened in 1857." From *The United Methodist Mission in Higher Education: Retrospect and Prospects*. Louisburg NC: Louisburg College, 1989.

only Laurel Mill has survived. Turner Myrick Jones was headmaster of Franklin Academy from about 1850 until 1853 (Davis, p. 135) and was one of the teachers of M. S. Davis. Jones had headed other academies in the area before he came to Franklin Academy, and he left Louisburg in 1853 to teach at Greensboro College, of which he became president in about 1855. Greensboro College burned in 1863, and T. M. Jones became president of Louisburg in 1866. In his letter to "Major D. S. Hill" dated Sept. 11, 1865, he was confident that he could make of Louisburg a college that would afford all the advantages of Greensboro and be a great blessing to the community. But he had his demands. Land for a garden, brick for new chimneys, lumber, furniture, a good piano, repairs to the "house"—when he had information on these and other matters, he would be able to plan his future "movements." (This letter is in my possession among papers of D. S. Hill.)

T. M. Jones moved to Louisburg as president of the College and became quite active in the Louisburg Methodist church. He was elected to the Board of Stewards on 3 February 1866, and on 1 October 1866 he became District Steward. He was referred to always as "Rev. T. M. Jones, L.D." It is not recorded at which meeting of the board in 1866 he was granted the balcony previously reserved for black people for the use of his students. So high were hopes of his success at moving Greensboro Female College to Louisburg, as E. H. Davis put it (p. 292), that he surely could not be denied.

A member of Jones's faculty reported on Methodism in Louisburg in a letter home written during his term. "So many of the young men of Louisburg are members of the church; which is rather uncommon in most places. There is a small Episcopal Church in this place to which I go occasionally. The Methodist denomination predominates here. There are so many school girls, that they almost entirely occupy the galleries at the Methodist Church on Sunday" (Willard, *Echoes*, p. 60). Garland Jones, she continued, eighteen-year-old son of the president, seemed to have a hard time avoiding the many "girls": because of them he never came to prayers and always ate at a second table. Garland Jones's evasive tactics proved inadequate. A few years later he married D. S. Hill's daughter Florence, a student at the College at the time. Florence Jones's great niece, Elizabeth Allen, aged 96 in 1997, remembers him as, in her teen years, an especially interesting and engaging great uncle.

Anticlimactically, at the Quarterly Conference meeting for 1 November 1869, "Bro. C. H. Thomas was elected district steward for next year. Edwin Fuller was elected steward [replacing] Rev. T. M. Jones, who has removed from the station" (Quarterly Conference Records). Willard suggests that his departure may have been prompted

by his ill health (p. 68), to which the faculty member quoted earlier had referred. Nevertheless, Jones headed two other small colleges in the years before he returned to the rebuilt Greensboro as president in 1873. He died in 1890.

Ministers of the church must have served as contacts concerning positions at the College, as did D. S. Hill. In January 1869 the Reverend T. Page Ricaud, Pastor of the Methodist Episcopal Church South in Louisburg, received a letter from one P. F. De St. Clair, who wrote from Long Creek, NC (presumably), applying for a job at the College (Hill/Davis Collection). In fact, in the days of checkered leadership and operation of Louisburg College until the mid-1890s, two of the ministers of the Louisburg Methodist Church served as president while they were preachers in charge of the Louisburg station (Willard, "Evolution," p. 21). These were Frank Lewis Reid, minister from 1874 to 1878, president 1876-1878, and J. A. Green, minister 1893-1895, president 1894-1896.

Quarterly Conference Records for the years 1857-1872 yield little evidence of participation of College staff members in the activities of the Church, apart from President Jones. There is one notable exception: W. F. Alderman, A. M., Professor of Mathematics and Ancient Languages, was a member of the Board of Stewards beginning with Jones's presidency; he continued as secretary through 1869. (A list of College presidents included in the Louisburg Female College publication *The Collegian* for 1904 lists Alderman as the president following T. M. Jones; as it was published in M. S. Davis's presidency, it is probable Davis prepared it, but it does not concur in this respect with the list Willard includes, p. 181). Also, the *Franklin Times* for 29 November 1880 reported that Professor W. C. Doub, with Col. W. F. Green, would be a delegate from the district to the Methodist conference to meet at Winston on 1 December 1880. Doub was president of Louisburg Female College from 1878 till 1881. At the Raleigh District Conference in the summer of 1880, Doub delivered an address on education that was highly praised in the *Christian Advocate* (Willard, *Echoes*, p. 79). Activity in the church of many faculty and students doubtless simply went unreported in the Quarterly Conference records.

By 15 June 1888 the *Times* was reporting that attendance was "not what it ought to have been" in the preceding year at the male academy and the "schools at the College," despite the fact that Prof. H. W. Rice of the academy and Misses Harris and Weddell of the school were fine scholars and excellent teachers. In the fall Miss Kate Hunt took over the school at the College; Dr. J. E. Malone was a contact person (*Times*, 31 August 1888).

Quarterly Conference records for 22 April 1889 report that "The Louisburg Female College has been leased by S. D. Bagley for five years and the facilities for Education are good." Bagley's lease on the College property was welcomed by the town, the church, and the *Times*. Previously, following a period in which the building became a "boarding and day school for young ladies and girls," the property was put up for auction; it was bought by Charles M. Cooke of Louisburg for $1,650 (Willard, *Echoes*, pp. 82-85). Both "Prof. S. D. Bagly" and Mrs. S. D. Bagley were listed as accessions to the Church membership list on 9 September 1889. On 19 May 1890 delegates to the Sunday School District Conference were elected: George S. Baker, S. D. Bagley, Miss Alma Huff, and Miss Lucy Perry. Bagley was also elected a delegate to the district conference to meet the fourth Sunday in July 1890, with F. N. Egerton, G. S. Baker, and J. J. Barrow. In March 1891 as well he was elected to represent the church at the same two conferences. Remaining records do not list him as a steward or a trustee of the church. He fulfilled the terms of his lease by remaining at Louisburg Female College through 1894.

Early in Bagley's term, the College was bought by Washington Duke for $5,450 (Willard, *Echoes*, p. 92). Upon Bagley's departure, the College property was purchased by a stock company with a contract to buy the property from Washington Duke for six thousand dollars over a period of several years. The composition of the stock company permitted the *Times* to state that the College was now "owned by the Methodists of Louisburg and Franklin county" (27 July 1894) and would be made a denominational college under the control of the North Carolina Conference" (25 May 1894). The new president was the Reverend J. A. Green, pastor of the Louisburg Methodist Church from 1893 to 1895, president of Louisburg Female College 1894-1896.

There was some overlap between church and college staff during this administration. Mrs. Green was the "Matron and lady manager"; the daughter of William F. Alderman, professor of mathmatics and ancient languages under T. M. Jones and a steward of the Church, was a teacher; and Mary M. Davis, daughter of M. S. Davis of the Church board and until 1880 headmaster of the male academy, had taught at the College since 1889 (Willard, *Echoes* pp. 97-98). She had earlier taught at Arcola Academy in Warren County, where she had taken charge of the education of a number of young Davis cousins and their neighbors; and the *Times* had reported on 31 August 1888 that "Miss Mary Davis left this week to fill her place as teacher in Littleton Female College. She was accompanied by Misses Mattie Wilder and Minnie Seymour, who go as pupils in said college."

In 1896, the stock company (the Louisburg Female College Corporation) being unable to keep up its payments to Washington Duke, Duke bought the property back at public auction. Willard writes, "According to Mary Davis, Duke was ready to close the college, but he was persuaded by the Reverend G. F. Smith, pastor of the Church from 1895 till 1899, to keep it open under her management" (p. 101). The *Franklin Times* gave this report on commencement at Louisburg Female College on 5 June 1896: T. W. Bickett delivered the "literary address," and the Reverend G. F. Smith and Washington Duke sat on the platform, with R. P. Troy (unidentified). "At the close of the exercises it was announced that the fall session would open on the first Wednesday in September, under the management of Miss Mary Davis. She is one of the best and most efficient teachers in the State, and possesses those qualities which make her fully capable to manage the Institution. She will have a corps of competent and efficient teachers." When the opening of the College was advertised in the *Times* that September, the staff listed were "M. S. Davis, A.M., President" and "Miss Mary Davis, Lady Principal." Family tradition has it that Mary Davis persuaded her father to end his fifteen years of farming on the Egerton Place and at Green Hill and become president of Louisburg College with herself as "Lady Principal." Her college education had ended with Louisburg Female College.

There now began a period of great closeness of Church and College. Matthew S. Davis had consistently held offices in the Church for the twenty-four years when he was principal of the male academy. Although between 1880 and 1890 he probably attended services at Prospect, which later became Hill-King Memorial, not far from the Egerton Place, he had held significant offices in Louisburg between 1880 and 1896: he became treasurer of the town in 1888 and served as president of the Farmers' Alliance, a populist organization opposing the tobacco trust (influential at the time under the Duke family!). According to the *Times*, he was also superintendent of public instruction. He was clearly identified with the town and the church at the time he became president of Louisburg College. In connection with a College announcement for the fall opening of 1897, the editor of the *Times* on 2 July 1897 commented that "With such an experienced, cultured, and high-toned Christian gentleman as Mr. M. S. Davis for its President, assisted by his most excellent and highly educated daughter, Miss Mary, and a well-selected corps of competent teachers, how could anything but a Providential hindrance prevent the institution from being a success as far as its management is concerned."

Although, in all likelihood, students, teachers, and staff had filled positions in the Church for decades, at the turn of the century there is abundant evidence in the *Franklin Times*. For example, on 28 January

1903, according to a report on the Methodist Sunday school under "Personals," "Sunday school officers and teachers met to elect officers and teachers for the year." M. S. Davis taught the Bible class, Mary Davis (now Mrs. Ivey) Allen class #2, Miss Mabel Davis class #4, etc. The organist was Maude Holmes, a College student, daughter of trustee Rev. K. D. Holmes.

When the Raleigh District Conference met in Franklinton in July 1887, Louisburg College was not represented. "Trinity College, Henderson Female College, Greensboro Female College, Littleton Female College all had representatives and the interest of each urged before the conference" (*Franklin Times,* 29 July 1887). In sharp contrast, the conference of the Raleigh District, meeting in Louisburg on Thursday 13 July 1899, drew attention to the signal relationship between the church and Louisburg College. As reported in the *Times*, the opening sermon was preached on Wednesday evening, 12 July, by the Rev. M. H. Tuttle of Oxford. Business sessions were held in the College chapel on Thursday. There was preaching in the church every day at 11 a.m. and at 8 p.m., and area citizens were invited. In charge of housing arrangements were M. S. Davis, G. S. Baker, and W. H. Furgurson. Among the many delegates were Josephus Daniels, editor of the Raleigh *News and Observer*; the Rev. R. H. Whitaker (author of the volume of reminiscenses of the area which included an account of Aunt Abby House); William Capers Norman, formerly Louisburg's pastor, now a presiding elder, the converter of Aunt Abby; the Rev. T. N. Ivey, who in 1903 gave the "literary address" at the College commencement and who later published an account of Green Hill that was for decades the most comprehensive; Kenneth D. Holmes, a trustee of the College in the presidency of M. S. Davis, who became a preacher under the influence of "Uncle Jesse" Cunninggim, offered the prayer at the commencement of 1903, and served at churches in Sanford, Kittrell, Wilmington, Rockingham, and others (his children, grandchildren, and great-grandchildren attended Louisburg College); Louisburg merchants David and Frank McKinne, L. P. Hicks, W. N. Fuller, and R. Z. Egerton; and George S. Baker, superintendent of the Sunday school and representative of an insurance company.

In his third report on the conference, on 21 July, the *Times* editor wrote that the president of the College had addressed the conference, "setting forth the claims of the College in the church. He stated that every room in the College last session was occupied, but Mr. [Washington] Duke had ordered an addition which would be completed by the last of the session and then he could accommodate all who wanted to come. The plans of the addition were shown to the Conference."

Josephus Daniels, however, gave serious attention to a different aspect of the conference in the *News and Observer* for 15 July 1899, and the Times reprinted the article on the first page on July 28 under the heading "ARE PARENTS INDIFFERENT/ ABOUT THE EDUCATION OF THEIR CHILDREN?/ If so, Why is it? Is it not Because they Feel That it is Out of Their Grasp? —New Life in Louisburg Female College."

Daniels began the article by quoting one of the ministerial delegates to the conference. "Many of our people on my circuit are indifferent to the education of their children." Daniels then reports that these words read by a preacher from his written report to the conference "made a deep impression on me, and I hoped one of the older preachers would challenge the conclusion." But it appeared that no one recognized the gravity of the "indictment against [the] congregations." "When people became 'indifferent to their children,'" Daniels continued, "they have reached a point where, in this hour of the world's progress, they may be said to be unnatural parents." If it had been "in order," Daniels would have suggested "a general discussion of the proposition."

"The remark of the preacher did not pass unnoticed, however," Daniels continued. "When Mr. Matthew S. Davis, president of Louisburg Female College, came to address the conference he used the words [concerning indifference to education] as a text for an admirable address. . . . He began by admitting that as he had traveled through the country he had found what seemed to be a spirit of indifference upon the part of some parents about sending their children to college, but when he had probed deeper he found that it was a feeling of hopelessness rather than indifference. Most of the people thought to be indifferent had found that after the year's expenses were paid, they had very little money left, not enough to pay the usual expenses, and they felt that college education was so far beyond their ability that they were forced to . . . . put [it] out of all their calculations for their children."

"Dr. Davis then went on to say that the problem presented was how to bring the college education in the reach of these people, and encourage them to make sacrifice to educate their children. He told how it has been the aim and ambition of Louisburg Female College, in the sphere of its influence, to remove the seeming indifference by making the expense so low that it would be brought within the reach of many parents whose hopelessness heretofore has made them seem indifferent."

Still quoting Davis, Daniels cited Washington Duke, owner of the College property, as having enabled the management to reduce expenses by granting rent-free use of the property. Board and tuition for a nine-month session at Louisburg Female College was only

$122.25. Daniels praised the faculty and the "lady principal, Miss Mary M. Davis," who has "no superior in North Carolina." "Mr. Davis is himself a graduate of the University, a gentleman of scholarship and abundant common sense . . . and under his care and direction this famous old college—the home of culture for more than an hundred years—has come again to be the favorite seat of learning for the young women in the fertile Tar river section of North Carolina."

For some years, Daniels wrote, the college had "lost its hold" and the "future seemed gloomy." Now, however, "Mr. Duke has generously placed the property in the hands of Mr. Davis and his daughters without charge for rent, taxes, or insurance so that it may bring the advantage of education in the reach of many young women." He wrote "by way of parenthesis" that he rejoiced at Duke's "princely liberality to the cause of education." Denied advantages in his youth, Duke wished to use his great wealth to offer advantages to the young people of the state. "In this day when the average millionaire spends his money in horse-racing, fine yachts and trips to the resorts of the old world, it is refreshing to see a man rich as Mr. Duke 'investing his money in immortal mind' rather than in the follies and pleasures of life. His gifts will last long after he has been called to the other world and will bless unborn children. I am as much opposed to the cigarette trust as any living man, and if I had the power I would destroy it before to-morrow morning's breakfast, but I do not believe in making the gifts Mr. Duke makes the occasion for impugning his motives. I rather am glad that he uses his money to provide better educational facilities, and I wish that every trust magnate in the country would do likewise." Duke was putting higher education "in the reach of the people struggling in the evil conditions produced in part by the low price of tobacco, pressed down and down by the Cigarette Trust."

The progress of the town of Louisburg in the preceding five years impressed Josephus Daniels; the many brick business structures downtown, the five large tobacco warehouses, and the bustle of business were recent. "A man who has been away from Louisburg five years would recognize nothing about the town but the river, the court house, some of the old homes situated in the shade of venerable oaks, and the people. There is little change in the folks. They hustle more. . .." Daniels's visit revealed to him that there was new life not only in the college but also in the town, and a function of the similarly thriving Methodist church put it all on display.

The Rev. G. F. Smith of the Louisburg Methodist Church had already reflected such a view of town, College, and Church in the minutes of the Quarterly Conference meeting of 23 October 1897. In his special report on education he wrote, "Louisburg Female College has an enrollment [that is] the largest for several years. Under the

present administration the school has been eminently satisfactory to the community. About forty of the students are boarders. . . ."

Revivals and Conferences

Revivals were popular during the nineteenth century, as is apparent in the Massenburg and Fuller diaries. To attend a revival, or a quarterly conference, Louisburg Methodists traveled to surrounding churches in the county. Annie Fuller's youngest child became one of "Christ's Lambs" at a revival in September 1863. She reports another revival on 20 May 1866. "A gracious revival of religion is in progress in the Methodist church. Quite a large number have professed Conversion, some of the most wicked men in our Community, and heads of families. Professing Christians have been strengthened, and renewed their Covenants, with God, to be more faithful. The Church had languished very much."

Well-known preachers were often brought in for revivals, and the meetings often went on for a week. On 10 June 1887 the *Franklin Times* reported that the revival then being held at the Methodist church was "increasing in interest. . . . Dr. Rosser is a faithful and powerful preacher, and is doing a good work here. Large crowds attend nightly." And on 26 August, "Rev. A. McCullen is assisting Rev. J. J. Renn in a series of meetings at Franklinton this week."

G. F. Smith on 26 February 1898 reported in the Quarterly Conference records, following a list of ten persons received by certificate of membership and by baptism, "We had a protracted meeting in January resulting in about twelve conversions. Rev. N. M. Watson was with us a few days."

Not all revivals were successful, however. The *Franklin Times* reported on 6 October 1899 that the Rev. G. F. Smith had begun a series of revival services in the Courthouse, the church being in process of rebuilding on the old site. The Rev. Forrest Smith had preached the first sermon to a large congregation, and attendance continued good. The Rev. M. H. Tuttle of Oxford took over on Wednesday. On 13 October, however, the *Times* reported that the revival had closed. "The pastor announced that there was not sufficient interest manifested to warrant its continuance."

Probably the most familiar pattern, however, was that reported in the Quarterly Conference Records beginning 15 August 1890. The Reverend J. B. Hurley, preacher in charge from 1888 through 1890, reported to the stewards, in answer to the traditional question concerning the state of the church, that "The spiritual state of the Church I think is fair." There were many, he wrote, who "understand

experimental Godliness, and we have many who we fear enjoy but little if any religion. We expect to hold revival services this fall." On 28 November he reported to the quarterly conference, "We are in the midst of a glorious revival now and while our people we believe enjoyed religion before yet we think that we are on a much higher plane now." On 24 December 1890 he reported to the same group, "The church here is in a better condition now than it has been since I have been its pastor. I think there is more spirituality in the church than there has been for years . . . and we have more who will pray in public than ever before, more who will lead prayer meeting than ever before. Of course this is largely the result of the Great Revival so recently held in our church under the management of Mr. Fife." If, in applying the criterion of "spirituality," the minister might be inclined to see what he wished to see, there is less ambiguity in his other two standards: praying in public and leading prayer meeting are unmistakable external events.

A Methodist conference, at any level, was an event of considerable significance: the general conference, including part or all of the state; the district conference; and the quarterly conference within a church. What was lost in the twentieth century was newspaper coverage. In the 19th century, as has appeared, the *Franklin Times* gave attention to "the conference meeting at Mocksville," the Raleigh District meeting at Franklinton, and others, and the Louisburg church noted in its records its invitation to the conference to meet in Louisburg. Writers on the church took note of precisely the occasions when the general conference met in Louisburg, as Mabel Davis did in the *Franklin Times* in 1919.

Quarterly Conferences assiduously appointed delegates to the various conferences, "District Stewards," and alternates. What was it like to function as a delegate at a general conference? A letter written by Matthew S. Davis to his wife Louisa Hill Davis when Davis was a delegate to the general conference held at the beginning of December 1871 describes the delegate's function.

Charlotte NC
Dec 1st 1871

My Dear wife

Here I am in the city of Charlotte comfortably quartered with a Presbyterian family named Macauly. They are nice people and treat me very cleverly. We had snow this morning three inches deep, it commenced falling yesterday evening about 3 o'clock and continued all night. We are likely to have a sloppy time. I have just left Aunt Lucy's room where I spent half an hour in social conversation with her, Uncle Jesse and Mrs. N.

H. D. Wilson or Tenny Gregory that used to be. This is the first social visit I have made to any one yet except to dine with Clem Dowd, an old College mate. My time is entirely taken up with conference duties, so much so that I have not heard a sermon yet nor do I expect to hear one till Sunday. When not in conference I am on duty as a member of the Committee on education. I had a good time on the way, traveled all night, landed here about half an hour by sun—slept but little if any on the way, have no idea yet when I shall get back home probably not before Wednesday or Thursday. I find the conference to be a very large and unwieldy body consisting of about 250 members including ten or twelve who are absent and consequently not on the list herewith enclosed. I think it more than likely that Bro Brent will be our preacher next year, almost certain. They can't find a man who is to be moved, who will suit us. All the single men to be changed are young and without experience and I have objected to all such when their names have been proposed. The Presiding E is very communicative on the subject and has shown a willingness to have Bro Brent returned or removed as I may deem best (if he can) but he has not yet proposed any man for whom I am willing to swap. It seems that the only single man of age and experience whom we can get is [. . .] and men who know both parties tell me that if that exchange is made we shall be badly worsted. As the matter now stands I think you may count pretty sure on having Bro Brent next year. I find Charlotte to be a business like place—many fine stores, magnificent residences and things on a grand scale generally. I begin to feel homesick, find it an uphill business sleeping by myself these cold nights. Want to see the children and their Ma very much. Kiss them all for me.

Yours fondly and truly

M.S.D.

As a communication, the letter was not intended for publication. The recipient did not save it for posterity but for herself. But neither could have guessed how significant its picture of family life, and perhaps the inner workings of the church, could be more than a century and a quarter later.

As for the business of the conference, the process of negotiation was going forward and the chief stated standard being applied in the selection of a preacher was experience. N. F. Reid was the presiding elder. "Uncle Jesse" Cunninggim, with "Aunt Lucy" his wife, had been minister in Louisburg from 1866 through 1869, and O. J. Brent was in his first year in Louisburg in 1870. Hearing sermons was clearly part of

the reward of being a delegate. What the committee on education was working on is not revealed.

In August 1885 Annie Thomas Fuller wrote briefly of a conference in Louisburg from the point of view of a member of the congregation whose home accommodated some of the delegates. "The District Conference, M.E.Church South, convened in our Town on the 24th ult. The crowd was large, the heat intense, consequently, the enjoyment of nearly all was marred, I went out only four times during the session. Our appointed guests were Rev. Mr. Renn and Dr. Sikes, the latter did not come. Rev. Mr. Nelson spent one night and breakfasted with us, and for dinner on Saturday, we had Rev. Mr. [William Capers] Norman and wife, our former pastor, Mrs. Barrow and Mrs. Harrison, friends of the long ago. Mrs. B. however was sick and did not come. The others came and the hours passed off pleasantly."

Activities of the Congregation

Conduct Unbecoming a Methodist. The *Franklin Times* for 6 December 1872 printed this succinct report: "A young man behaved disorderly in church a few nights ago. He won't do so any more." Under the heading "Misbehavior in Church," the paper reported on 17 March 1893 that other churches had had the same experience: "Of all the uncalled for acts that people can be guilty of, the worst to our mind is 'misbehavior in church,' and the TIMES regrets that Louisburg should be inhabited by any one who would be guilty of such conduct. It is a reflection upon any one's raising. Our attention has been called to the fact that on several occasions recently a number of boys have been guilty of misbehavior in more than one of the churches in town, and we mention it here to say that if such behavior is repeated, the names will be published in these columns."

According to quarterly conference reports concerning Methodist discipline, it was customarily good. The minutes for 6 March 1884 contain a favorable "Report on the State of the Church" by Minister W. S. Rone: "The general state of the Church is good, there is little violation of discipline, no important case of which we have knowledge." Methodist discipline was carefully defined. Therefore it comes as a surprise that the minutes for the meeting of 18 August 1884 report some infractions: "We are sorry to have to report that the Church has been troubled recently by several of its members engaging in dancing and one or two cases of violation of discipline in other ways. We are glad however to say after a pastoral interview that nearly all have expressed contrition and a purpose to do so no more, and we trust they will not. In other respects the state of the church is fair. . . ."

Congregants also had an eye out for infractions. Annie Fuller wrote in her diary of her shock at the misbehavior of certain Methodists on 30 December 1865. Her son Edwin Wiley Fuller, one of her two "lambs of Christ," was home from the University. He attended a party one night at "Mr. B. Foster's" four miles outside town. "Edwin returned this morning after sitting up all night, worried and perplexed, and felt that he had not been compensated for his ride through a hard rain, and loss of sleep. They danced the whole night, and several Methodists were on the floor, and dissipation of other kinds was carried on. Vice and immorality stalk through the land without restraint. It is alarming, and time that Christians should set their faces sternly against all such." Poor Edwin doubtless suffered intensely. And he was there all night. Yet on 9 June 1866, when he again comes home from college, this time "looking very thin and delicate," his mother writes that he has visited too much with young ladies and not "applied himself to his books" as he should. But surely they did not dance or indulge in other forms of dissipation.

On the international scene, the *Times* for 17 August 1900 reprinted an accusation against the clergy. In a long article on the issue of imperialism in the presidential campaign, B. B. Bobbitt, who would not seem to have been a local writer, accused President McKinley of being influenced by his political handler, Mark Hanna, to commit an act of "criminal aggression" in the name of "manifest destiny." "Ministers of the gospel," Bobbitt wrote, go along with the doctrine of manifest destiny because they see in it an opportunity to "christianize the Filipinos." "Our civilizing influence," Bobbitt continued, "is demonstrated by the fact that in the two years our soldiers have been in Manila saloons have increased from 0 to 47. That is civilizing them with a vengeance."

Church-sponsored Entertainment. On 3 February 1888, according to the *Times*, the ladies of the Methodist church were to give a Rainbow Party at the Eagle Hotel on Friday. There would be "something to amuse and entertain every age and sex," and "both the inner and outer man shall be satisfied." Doors would open at 7 1/2 o'clock, admission would be ten cents.

On 22 February 1889 the *Times* announced that the "ladies of the Methodist church" would give a Japanese wedding at the hotel. Admission was ten cents. A cakewalk was among the attractions, and the Parsonage Aid Society of the Methodist church would benefit.

On 19 October 1900 the *Times* announced upon request that "the ladies of the Methodist church will hold an 'Old Maids' Convention' at the opera house in Louisburg during the week following the State Fair." The director was Miss Irene McKie, added to the Louisburg

College faculty that fall to take charge of "physical culture," elecution, and the kindergarten. It was sure to be a "pleasing and entertaining affair," and the house would be crowded "to see the antics of the Old Maids." At the beginning of November it was reported to have been a success, especially for the "ludicrous costumes." Perhaps Miss McKie even wore one of the costumes. There is no indication whether this event was staged to make money for the new Methodist church.

The Church and the Society. The church was victimized by crime. On 14 April 1893 the *Times* referred to the recent theft of their bible. "John Lyon, the noted negro thief, who stole the Methodist church bible and many other articles in this section, is again in Vance Jail. He has made two escapes from the jail of that county since he was placed there in January. The last time he was only out about nine hours before he had stolen a horse. . . ."

Members of the church participated in local chapters of state and national organizations, according to various *Franklin Times* reports. Daniel S. Hill attended state meetings of the Friends of Temperance in Raleigh. M. S. Davis was, in the early 1890s, president of the local chapter of the Farmers' Alliance, strong in the South and the Middle West, locally concerned to resist the tobacco trust. According to the *Franklin Times,* G. S. Baker, Sunday-school superintendent, presided, in the absence of the president, over a meeting of the local chapter of the White Supremacy Club. Baker was also president in 1894, again according to the *Times*, of the Franklin County Bible Society, and M. H. Aycocke was in charge of the depository. The bibles were sold at cost; there was no profit.

Officers of the local Masonic lodge, according to the *Times* for 8 January 1897, were Methodists Joseph J. Barrow, George S. Baker, and R. R. Harris. In 1908, the *Times* reported on 20 November, "Rev. F. A. Bishop will preach a sermon to the Masonic Fraternity at the Methodist Church in Louisburg on Sunday morning Nov. 29th, 1908, at 11:00 o'clock. All Masons are cordially invited to meet at the Masonic Hall at 10:30 and march in a body to the church."

R. R. Harris, postmaster, ran for clerk of the superior court on the Populist ticket (*Times*, 14 Sept. 1894). He was elected and held the office in a report of 31 Jan. 1896. Harris had opposed some policies of the Fusionist (Republican and Populist) party and published his objections in a publication called *The Caucasian*. J. J. Barrow was serving as postmaster in 1895.

A chapter of the United Daughters of the Confederacy was formed in Louisburg in 1902. Officers in 1904 were Annie Fuller (Mrs. Dr. J. E.) Malone, president, and Mrs. J. L. Palmer, secretary. Other members

who belonged to the Methodist Church were Mrs. H. A. Crenshaw, Mrs. S. P. Burt, Mrs. Matthew S. Davis, Mrs. W. E. White, Mrs. Asa Parham, Mrs. W. B. Barrow, Mrs. S. J. Parham, Mrs. Jordan S. Barrow, Mrs. D. T. Smithwick, Mrs. Hugh Perry, and, in later decades, Mrs. M. M. Person and Mrs. J. W. Mann. A service at the church had been held in honor of Robert E. Lee's birthday, the *Times* reported on 24 January 1908. The UDC raised funds for a number of causes, notably that of erecting the Confederate monument on Main Street in front of the College. Dedication services were held in August 1914 (Jones).

"What Is Being Done for the Education of Youth?" The first two questions asked at quarterly conferences, as an inheritance from the earliest days of Methodism, were "Any complaints?" and "Any appeals?" Then came, "What is being done for the instruction of children?" In the earliest minutes of the church quarterly conference, for 19 February 1859, the preacher in charge reported that there was one Sunday school in a tolerably good condition, an efficient corps of teachers, and good attendance of "scholars." For several years the answer to this question will be that there is one Sunday school in good condition. On 9 September 1861 the answer was more specific: "1 Superintendent, 9 teachers 40 scholars, 150 volumes in library." On 4 November 1862 this answer was somewhat expanded: there were six teachers, forty scholars, one hundred and fifty volumes in the library. "We have been holding monthly meetings for the children which have been conducted in a catechetical manner and we hope have been spiritually profitable. Signed, M. C. Thomas, P.C."

When Thomas W. Guthrie arrived at the beginning of 1863, his report to the 3 February Quarterly Conference was as follows: "Upon my arrival here I learned it was the custom to suspend the exercises of the S School during the winter months[;] consequently there is no school now in operation. I learn that the school since the last Report previous to its suspension was not in a very flourishing condition. We purpose resuming its exercises as soon as the inclement season of winter shall pass away. I hope by the blessings of God to make it both intereting and profitable." The school had resumed by the time of the next conference on 11 May and was reported to be "in a prosperous condition." "We labor under two difficulties—the want of Teachers (especially male [?] teachers) & of books." By 6 July the Sunday school was in flourishing condition, much increased in membership and interest. But Guthrie was very sorry to report that "many members of the church seemed to take very little interest in the S School not even enough to visit it—We need more Teachers & Books and the former seems to be as hard to obtain as the latter." By 21 September things are

looking better. There are nine teachers, sixty scholars, and two hundred and fifty books in the library. And $19.75 has been collected for "Sunday school purposes."

This trend continued, with increases in the number of scholars and the amount of money collected, until suspension for the winter in January 1865; the presence of Federal troops in the town prevented the Sunday school's being reorganized in the spring. In November of that year Mr. Moran, the preacher in charge, reported a Sunday school "not in flourishing condition." In February 1866, under Mr. Cunninggim, the school was still not open, but by April it had thirty pupils, and by the following October it had "15 teachers—75 pupils—125 vol in library—$18 raised and collected for S school purposes." The Sunday school continued to suspend activities in the winter and resume in the spring.

In 1870 Edwin Wiley Fuller became superintendent of the Sunday school, having taken over his father Jones Fuller's business following his father's death in that year. Records of his tenure have not survived. We do have, however, his record book as treasurer of the church in 1875-1876.

The vitality of the Sunday school surprised minister W. S. Rone on 11 February 1884. His report to the Quarterly Conference was as follows: "There is one Sunday school apparently in very good condition, numbering on its roll 12 officers and teachers and 149 scholars, which is something extraordinary in the ratio it bears to the membership of the Church, which at this time numbers only a few more." Through 1884 and 1885 numbers of members varied with incidence of measles and extraordinary weather, and on 27 February 1885 it consisted of about a hundred pupils, two officers, and nine teachers.

The Reverend J. B. Hurley, preacher in charge 1888-1891, reported at length in the Quarterly Conference reports on 28 January 1889: "we have two Sunday Schools in connection with the charge, one at this place and a mission school in the country, at which place I have visited and preached." Sunday schools at the circuit churches were often established by members of the congregation of the Louisburg station. In this case, "the school in the country," Hurley wrote, has recently been reorganized by Bro. [George S.] Baker, who is now superintendent." As for Louisburg, Hurley continued, "The average attendance is about 70. From what I have seen and learned so far, the school is mostly composed of children and young people, only a small per cent of the adult and older part of our people take any interest in the Sunday school work. . . . We use the Nashville literature, except one class uses Cooks."

Sunday-school conventions, according to the *Franklin Times*, 15 February 1889, would be held on 22 February in each county seat. "Each county convention appoints five delegates to the state convention." And a Methodist Sunday-school party would be held Friday evening at 7:30 in the tobacco warehouse on Nash Street. All other Sunday-schools were invited (15 February 1889).

In the spring, in the Quarterly Conference reports for 22 April 1889, Mr. Hurley reported three Sunday schools, one in Louisburg and two "mission schools" in the country, one under George S. Baker and the other under Paul Jones. On 19 May 1890 Mr. Hurley listed the delegates to the Sunday-school district conference to be held in June in Cary; women began to be listed in the records in official capacities, first probably the Sunday-school teachers. The delegates were George S. Baker, S. D. Bagly, Miss Alma Huff, Miss Lucy Perry; alternates were J. J. Barrow, Dr. W. H. Nicholson, Miss Lucy Pleasants, and Miss Millie McDonald.

"As to the pastoral instruction of children," Mr. Hurley reported in December 1890, " I will say that I speak to all the children wherever I meet them and especially in the homes, and seek as far as possible an intimate acquaintance with them and speak to them according to their years whenever convenient about Christ and salvation." On 2 June 1891 he expressed some undefined dissatisfaction with the Sunday school, adding, "We want soon to erect a Sunday school room at the rear of the Church which will greatly aid our S. S. work." On 14 September 1891 he reported that attendance in Louisburg was unsatisfactory. "The sole reason we think for the non-attendance of so many is primarily due to the indifference of parents, the parents do not attend nor insist upon their children attending."

On 3 February 1896 Pastor G. F. Smith reported that in the Sunday school "special attention is given to singing which has interested the children. Forty-six songbooks have been bought, and a teachers' meeting is held every Tuesday night." On 31 July 1896 he reported to the Quarterly Conference that hot weather and sickness among the children had decreased attendance, but by 22 February 1897 attendance had improved. However, comparatively few of the married people attended Sunday school. The 23 October 1897 the report is detailed: "We have but one Sunday School, but M. S. Davis is having a good school at Prospect, four miles from Louisburg and M. K. Pleasants has charge of another at Piney Grove. The School in Louisburg has had an average attendance during the last year of 90. The young people's hymnal and the literature of our church are used. Teachers have excellent helps in the magazine, Dr. Hoss's Expository Notes, Peloubet's [?] Notes and the Sunday School Times. The teachers meeting has an attendance of from 7 to 10."

By 1897 a standard question in the book provided for quarterly conference reports concerned Sunday school, Epworth Leagues, and pastoral care of children. On 30 August 1897 the Reverend G. F. Smith reported that there was no Epworth League. However, a League was organized in Louisburg in early March 1900. According to the *Franklin Times*, 9 March 1900, "Quite a number of the members of the Methodist church of this place assembled last Sunday evening and organized an Epworth League." Dr. S. P. Burt was elected president. This was the senior Epworth League as distinct from the junior organization, which would thrive in later decades. Vice-presidents of the adult group were Minnie Egerton, Mabel Davis (aged twenty-seven in 1900), and Mattie Ballard; secretary was William Richardson, Jr.; treasurer was Bessie Kearney. The organization would meet each Sunday evening at 8:30. On 6 April 1900 the *Franklin Times* reported that the following members attended the state Epworth League Conference in Raleigh: Reverend M. T. Plyler, Mrs. Kate Beckwith, teacher of "Higher English, French, Mental and Moral Science" at Louisburg College (Willard, p. 107), and Misses Mabel Thomas and Blanche Egerton.

Minister Smith reported on 23 October 1897 that a "young people's social meeting is held every two weeks and it has had a tendency to keep some of our young people from hurtful worldly amusements." It would seem apparent that the church's concern for young people did not eventuate in the formation of a successful junior Epworth League at this time.

On 23 October 1887 the Rev. G. F. Smith, following his report of the organization of a Woman's Foreign Missionary Society, noted, "We have also a society of Bright Jewels." That society was quite active in November 1896: "The concert by the Bright Jewels at the Methodist Church last Sunday night was very entertaining and interesting. The children all did very well, and at the close quite a nice sum was raised for the missionary cause" (*Times*, 27 Nov.). The Bright Jewels would seem to have been the children's equivalent of the Woman's Missionary Society. It was still in existence in about 1930 and met at the home of Mary Alfred Cooper (Mrs. Fred) Hicks on Happy Hill in the enclave of descendants of W. H. Furgurson by the names of Hicks, Howard, and Hodges.

In 1885 Anna Fuller reported women representatives to a district conference meeting in Louisburg. On 28 May 1898 a woman again joins the men listed in quarterly conference minutes as attending a conference. Elected delegates to the Sunday school conference were M. S. Davis, Jr., L. P. Hicks, M. K. Pleasants, and Mrs. J. A. Turner.

Sunday-school record books for the 1890s are quite specific as to numbers and programs. "Record for Sunday Nov 25/94 Religious

Services Conducted by the Supt. Opening Song He Leadeth Me. Officers & Teachers present 12, Scholars present 66 Scripture Lesson Mark 3-22 to 35 Subject of Lesson opposition [?] to Christ. Collection 70 cents." On 12 May 1895 ("Collection 65 cts. Present 67. Weather Changeable") there is a list of the teachers of the twelve classes: Miss Emma Wells, M. S. Davis, Miss Alderman, Miss Mary Davis, Miss Essie Byrum, Miss Budd, Miss Tuck, Mrs. J. S. Barrow, Mrs. Moorman, Mrs. Nelson, Miss Mary Harris, Miss Lucy Pleasants. Total on roll, 103.

The *Official Sunday School Record Book* for 1899-1900 lists a bible class, taught by Matthew S. Davis, 10 members; an infant class, for which the teacher is not named, with 21 members; "Class No. 2," taught by J. J. Barrow, 12 members; "Class 8," taught by Miss Mamie Smith, 14 members; "Class 5," taught by Mrs. T. A. Person, 8 members; "Class 9," taught by Kate (Mrs. S. T.) Beckwith, 6 members; "No. 6," taught by Miss Mabel Davis, 16 members; "Class No. 7," taught by W. G. Rackley, 9 members; "Class No. 10," taught by Mrs. W. K. A. Williams, 7 members (all names of members of this class are of males youthful at the time, e.g., Elliot Egerton, Frank Egerton, Blair Tucker, etc.); "Class No. 3," taught by Mrs. Richardson, 13 members, all female names; "Class No. 4," taught by Mrs. M. C. Pleasants, 5 members, probably youthful males; "Class No. 3 (?)," taught by Miss M. W. Brown, 12 members; and "Class No. 1," taught by Miss Mary M. Davis, 12 members, clearly all youthful males. Altogether twelve classes, twelve teachers, 145 pupils. Four teachers were on the College staff or faculty (three Davises and Mrs. Beckwith), and Mrs. Williams and Mrs. Richardson may have been also.

The record for 1900 is similar, a bible class and an infant class and now twelve additional classes, probably because there are two classes made up of "students at the college." It is tempting to list the name of every pupil, so many were well-known in Louisburg still in the mid-20th century, and so many of these names have already figured in this history.

The records are detailed as to how many pupils attended each class each Sunday and what the collection was. They are also detailed as to what went forward in what must have been a frame or opening session each Sunday of the year: who opened the service, what song was sung, how many teachers and scholars were present and how many absent, what scripture verses were read, the subject of the lesson, the collection, the benediction, and even the weather.

And always there was entertainment. The *Times* announced on 30 August 1907 that "all the white Sunday schools of Louisburg" would picnic at Cascine, the Perry place outside Louisburg.

The Missionary Society. From the earliest days of Methodist history there had seemingly always existed a standard question concerning the education of youth in the procedure of the quarterly conference meetings. No such question existed concerning activities of women, who were assumed to be included in the various adult activities. In fact, the records of the trustees and stewards included reference to women as new members or as deceased or as active in the Sunday school beginning in the 1880's. The Missionary Society, as it was called for several decades into the twentieth century, was specifically a woman's organization.

The story of the earliest efforts at organization and the fruit they bore appears in the volume *Seven Times Seven,* a history of the Woman's Missionary Society of the North Carolina Conference. Mrs. Mortimer C. Pleasants of the Louisburg Society wrote this sketch for this 1929 publication. "Louisburg, 1866. In 1866, probably prior to that date, there was a Parsonage Aid Society in Louisburg, which did missionary work of some kind. The members raised a part of their money by making articles which they sold to the college girls, and the collection from one monthly Sunday service was to be used by the women for missions. In that year Mr. Fletcher Reid was here either as pastor or as president of the college. [Frank Louis Reid was pastor of the Church 1874-1878 and president of the College as well during the last two of those years.] In 1870 Uncle Jesse Cunninggim organized the first missionary society in this church. [The much-loved Jesse A. Cunniggim was minister 1866-1870.]" Mrs. Julia S. Barrow, Mrs. Pleasants continues, was president of the society under Cunninggim's pastorate. At the time of the writing, Mrs. Barrow was ninety years old. Although the records were lost in a fire in the 1920s, there is no question that there was an organized missionary society during the closing decades of the 19th century. In fact, "for some time there was both a parsonage aid and a missionary society, practically the same women belonging to both."

Mrs. Pleasants lists certain leaders during this period. "Before 1895 there was one young woman, Miss Josephine Pleasants, who had a great missionary spirit, and though an invalid, herself, she sent boxes to Miss Leila Roberts [Methodist missionary] in Saltillo, Mexico, quilts, along with other articles and money." (Josephine Pleasants is memorialized in a stained-glass window in the church.) Rev. and Mrs. M. T. Plyler, 1899-1903, promoted the society. Other leading women were Mrs. Frank B. McKinne and Mrs. T. A. Person, who were elected to conference offices in the Missionary Society.

There were in 1929, Mrs. Pleasants continued, "three living charter members of this old society, all of them having passed their 90th birthdays." Mrs. Celeste Smith, "teaches Sunday school at her bedside

when she is well enough." The other two were Mrs. Julia Barrow and Mrs. Lou Hill Davis [in the 1920s living with one of her daughters in Warrenton]. Records of a meeting on 1 February 1880 listed these officers: "President, Mrs. W. C. Doub [wife of the College president]; vice-presidents, Mrs. C. Malone and Mrs. M. S. Davis (Lou Hill Davis); corresponding secretary, Mrs. M. E. Fuller; treasurer, Mrs. J. S. [Julia] Barrow. Money collected, $8.00." In 1929, Mrs. Pleasants wrote, the auxiliary "is thoroughly alive and active in all the departments, doing good work."

In response to a question concerning "Missions," G. F. Smith reported on 23 October 1887, "We have organized a Woman's Foreign Missionary Society with a membership of about 30. Eight take the Woman's Missionary Advocate. The first regular meeting was held last Wednesday and was well attended and was very interesting."

The secretary's record book of the society, with minutes dating from 1897 to 1909, presents first the constitution and by-laws. "The object of this society," according to the Constitution, "shall be to aid Christian women and children in the evangelization of women and children in our mission fields, and to raise the funds for this work." The Methodist Conference requested a donation from the Church for foreign missions, and the Women's Missionary Society was the source of these funds. Membership was open to "any person paying a regular subscription of $1.00 a year or $.10 a month." The first regular meeting was held on 20 October 1897.

The goal was to spread the faith, specifically to women and children, and the study of foreign countries clarified this goal. "The topic for discussion for Wednesday November 3, 1897 is India." At the September meeting in 1900, "Mrs. J. S. Barrow kindly read a selection on the life of the Dowager Empress of China which showed her to be quite a remarkable character, and at the head of the present trouble in China."

On 2 April 1898 Mrs. M. C. Pleasants was chosen to represent the society at the annual missionary conference to be held in Durham April 13-18, 1898. On 16 November 1899 Mrs. J. J. Barrow read a selection entitled "Cuba in American Eyes." "Mrs. R. R. Harris and Miss Mabel Davis were appointed to read at our next meeting. Mrs. Allen was also appointed to see that Miss Mabel did not fail to bring a selection" (presumably Miss Mabel was absent-minded).

These minutes include the names of women members of the congregation not given elsewhere. The original membership of 1897 and that for 1898 was Mrs. J. S. Barrow, Mrs. M. K. Pleasants, Mrs. Jim A. Turner, Mrs. Mortimer Pleasants, Mrs. Matthew S. Davis, Mrs. J. J. Barrow, Mrs. D. F. Cook, Miss Mabel Davis, Miss Mary Davis, Mrs. Frank Egerton, Mrs. R. Z. Egerton, Mrs. G. W. Ford, Mrs. R. R.

Harris, Mrs. L. P. Hicks, Mrs. W. H. Pleasants, Miss Cora Richardson, Mrs. G. F. Smith, Mrs. W. K. A. Williams. All the Davises on the list were on the College faculty or staff, Mrs. R. Z. Egerton was the daughter of the president, and Mrs. Frank Egerton was his sister. In 1898 Mrs. Sam Meadows was added to the list. Miss Lucy Foster was also active in that year.

Additions in 1899 and 1900 were Mrs. G. W. Ford (Helen Waddell, who attended the College and married a Louisburg resident), Miss Neppie Davis (of the College staff, but not a kinswomen of Matthew Davis), Mrs. M. T. (recent bride of the new minister), Mrs. L. B. Ballard ("Aunt Laura," though not kin, of the College staff), Mrs. Crompton, who may also have been of the College staff, and May Jones, who certainly was of the College faculty (she appears under "Notables of the Congregation").

By 1903 new active members include Mrs. S. P. Burt (Viola Davis, wife of Dr. Samuel Perry Burt and cousin of Matthew Davis), Mrs. E. S. Foster (wife of Dr. Ernest Foster), Mrs. J. E. Malone ("Mrs. Dr. Malone," daughter of diary writer Ann Thomas Fuller), Mrs. D. T. Smithwick (wife of the dentist Dr. Daniel T. Smithwick; these two would be staunch church members well past mid-century), Mrs. S. J. Parham and Mrs. Asa Parham (daughter of Edwin Fuller), Mrs. Tom Person, Miss Mary Underwood (of the College faculty), Mrs. T. B. Bilder, Mrs. W. H. Waddell, "Mrs. James Holliday, Mrs. Nellie B. Hester, Miss Mary Malone, Miss (?) Malone, Miss Eleanor Cooke, Miss Aycock, Miss High."

By 1908 Mrs. W. E. White was recording secretary, and the membership burgeoned to thirty-five, adding Mrs. Dora Allen, Mrs. Archibald W. Alston, Mrs. P. G. Alston, Mrs. Fred Battle, Mrs. R. H. Bishop, Mrs. E. F. Early, Mrs. James Holloway, Mrs. Kemp P. Hill, Mrs. E. C. Jones, Mrs. W. R. Mills (wife of the principal of the public school, later to be superintendent of Franklin County schools), Mrs. David F. McKinne, Mrs. Wiley Person, Mrs. G. R. Scoggins, and Miss Mattie Williams.

A New Church Building

The "first brick building," constructed in 1850, required repairs in the 1880s. The trustees reported on 21 September 1885 that $107.41 was spent on "repairs and furnishings to the church and parsonage (mainly to the church), and $40 or $50 more was needed on fencing." More extensive repairs were reported in the *Franklin Times* on 31 August 1888: repairs to the Methodist Church were not yet completed but services were being held there. "The improvement in the church is

very great and when the windows are put in it will be one of the prettiest and neatest churches in this section."

On 20 September 1886 the stewards reported in Quarterly Conference minutes the acquisition of an organ for $163. This was almost surely the church's first organ; in the 1850s, it seems apparent that D. S. Hill as choir director used a pitch pipe and no instruments. There was no reference in the records to a piano.

First, a New Parsonage. On 31 July 1896 the Quarterly Conference minutes reported that the Church had sold lots bordering Main, Spring, and Noble streets for a total of $1826, which was to be expended on a new parsonage. Pastor G. F. Smith reported that these sales were recorded in the Office of the Register of Deeds; they were in the 1970s researched and reported in detail by Captain Nathan Cole. The building committee consisted of W. H. Macon, M. K. Pleasants, G. W. Ford, and W. H. Nicholson. The old parsonage was sold and the money used in the construction of a new one, which cost $1350, facing Main Street on the lot next to that later sold to R. R. Harris. The Times reported on 15 January 1897 that the "Rev. G. F. Smith, the popular pastor of the Methodist Church, [has] moved into the new parsonage, which, by the way, is a nice and well arranged residence. A number of his flock gave the Pastor a very 'severe pounding' the night after he moved in, and he has been returning thanks ever since."

On 23 October 1897, and again on 6 November 1898, George. S. Baker, Chairman of the Board of Trustees, reported to the quarterly conference that the church property was in good condition. The new "two-story frame" parsonage was in first-class condition and was insured for $1000 for three years from 28 December 1896. The value of the church was $3000, the value of the parsonage was $2500.

The 1900 Church Building. At the Quarterly Conference meeting of 5 November 1898, "J. J. Barrow and L. P. Hicks were named as a committee in building a new church." According to the minutes of that meeting, the minister was G. F. Smith, the presiding elder E. A. Yates. Stewards present at the meeting were W. H. Macon, M. K. Pleasants, R. Z. Egerton, W. H. Furgurson, J. J. Barrow, and W. H. Nicholson; Alston Nelson was elected a steward for the coming year. The only trustee present was M. S. Davis.

In 1899 a new Methodist church was under construction. On 28 July 1900 the *Times* reported that the "old Methodist church building is being torn down this week and work will soon begin on the new church. We learn that the Methodists will hold services in the Court House while the new church is being built."

Louisburg Methodist Church in the 1930's. Courtesy of Sammy Beasley of Louisburg.

To pay for the new church, the Methodist women set about raising money. "The dinner given by the ladies of the Methodist church at Allen Bros & Hill's new store on last Tuesday was one that an epicurean would delight in" (*Times*, 20 October 1899). "Quite a considerable sum" was raised for the new church. "The ladies" also presented a cantata, "Esther the Beautiful Queen," at the Opera House on April 28 (*Times*, 5 May 1899). Everyone was there, and thirty-three men, women, and children made up the cast and chorus. The leading role was sung by Mrs. P. H. Cooke; "she is a great favorite with all lovers of music." It was organized and directed by Mrs. R. G. Hart and Mrs. Dr. J. E. Malone. "The door receipts amounting to considerably more than 100 dollars were donated to the fund . . . for the erection of the new Methodist church." On the list of those participating were the names of people active in the church in the first half of the 20th century: Arthur

Person, Ernest Furgurson, Edwin Malone, and J. L. Palmer, as well as of non-Methodists: Lynn Hall, Mrs. A. M. Hall, W. E. Uzzell, etc.

The first service held in the new church was reported in the *Franklin Times* on 13 July 1900. "The interior of the new Methodist church since the seats have all been placed presents a beautiful appearance, and was greatly admired by the large congregation last Sunday. It was the first service held in the new church, and the congregation very properly invited Rev. G. F. Smith, the prime mover in its establishment, to be present, and preach the first sermon. He preached a most excellent and appropriate sermon, and was heard by a large and appreciative congregation. Rev. J. T. Gibbs, Presiding Elder, preached a good sermon in the new church at night."

The dedication of the new church took place on 22 May 1904. The *Franklin Times* reported it under "Dedication of the New Methodist Church." "The Methodist congregation after weeks and months of toil and sacrifice at last had the pleasure of seeing the fruition of their labors in the dedication of the beautiful new church on last Sunday. The glad day proved to be an ideal one, and an immense audience gathered to hear Bishop Duncan's sermon and witness the ceremonies." Other church services in town were suspended. Bishop Duncan preached from Matthew 5: 13-15, "Ye are the salt of the earth, etc." The bishop "held his audience in rapt attention as he pled with them for pure lives that they might be shining lights in the world." He maintained "that the church was not built for the glorification of the Methodist denomination alone but as a means of saving souls." He "denounced that class of our fellow citizens who called the church a 'meeting-house.'" Bishop Duncan was described as "a fine type of the old time Southern gentleman."

"The church was handsomely decorated with palms, ferns, water lillies and a wealth of roses. The music was a feature of the great event, being pronounced very fine by those who heard it. At the conclusion of the sermon the officers of the church came forward and through Mr. M. S. Davis as spokesman, formally presented the church to the Bishop."

Stained-glass Windows. The *Franklin Times* on 9 March 1900 announced that the "young ladies of the College" would give an "entertainment" at the opera house on the following Monday night. Proceeds would go to the memorial window which "the young ladies of the College will place in the new Methodist church." The window referred to was to placed to the left facing the apse; the inscription is "L.F.C. 1899," for Louisburg Female College. It was the gift of the faculty and student body of Louisburg Female College, of which Matthew S. Davis was president at the time. The window depicts a vase of Easter lilies, a symbol of resurrection and new life rising above dark

soil from a bulb seemingly dead when planted (Howard). In 1998 this window was framed and mounted in the entrance hall of the new fellowship building.

The windows were thus individually subscribed and financed, in most cases by relatives of the persons memorialized.

Moving counter-clockwise, the next window is dedicated to Nicholas Bryor Massenburg (1806-1867), whose notable diary has been quoted, and his wife Lucy H. Davis Massenburg (1811-1896). Their daughter Mary Francis (1846-1928) married Hugh Hayes Perry (1842-1879) (Howard), and their descendants occupied the Massenburg house on Highway 561 for many years. The window depicts a sheaf of wheat.

The next window on the north side is inscribed "Presented by Former Pastors." It depicts an open bible displaying the names of pastors of the church, 1880-1903, with a ship's anchor. Their names are W. C. Norman, W. S. Rone, A. McCullen, J. B. Hurley, L. E. Thompson, and G. T. Smith.

The central window in the rear of the church was dedicated to David Stimpson McKinne, sixteen-year-old only child of Mr. and Mrs. Frank McKinne, killed in a hunting accident on 4 January 1915. According to the Church newsletter, "Stan's Script" (Minister Stanley Smith) for 28 January 1981, the robes of the boy Jesus in the temple, shown with an open bible and a lamp, contain Tiffany Fabrel glass, which produces a three-dimensional effect. The inscription is, "Wist ye not that I must be about my father's business?" Mr. McKinne was superintendent of the Sunday school for many years; Mrs. McKinne was president of the Woman's Missionary Society and treasurer of the North Carolina Missionary Conference (Howard).

The first window from the front on the Noble Street side of the church is dedicated to Edwin Wiley Fuller (1847-1876) and his wife Mary Elizabeth Malone Fuller. The Louisburg poet and novelist, son of Jones and Anna Long Fuller, was, late in his short life, superintendent of the Sunday school and treasurer of the church. He was the great uncle of mid-20th-century church members Edward Leigh Best and Rose Malone (Mrs. Umphrey) Lee. Rose Lee's father, Edwin H. Malone, was his namesake (Howard). An account of his life appears under "Notable Members of the Congregation," and his mother's diary has been extensively quoted in relation to the Civil War period. The window bears the face of the angel in the cloud from the title of his major poetic work, *The Angel in the Cloud*.

The central three-panel window on the Noble Street side honors three members of the Hill family, who have already figured extensively in this history. They are "the Rev. Major" Green Hill and wife Mary Sewall Hill; Charles Applewhite Hill (1784-1831), a nephew of Green

Hill, and wife Rebecca Wesley Long Hill; and Daniel Shine Hill (1812-1873), son of Charles A. Hill, and wife Susan Irwin Toole Hill. Their daughter Sarah Louisa Hill married Matthew S. Davis. The windows show a sheaf of wheat with the inscription "I am the bread of life" and a bunch of grapes with a harp.

The next memorial window on the Noble Street side is sacred to the memory of Josephine Pleasants, 1855-1897, daughter of W. H. and Leia Cornelle Pleasants (see "Notable Members of the Congregation"). "An active member of this church until her death," Smith wrote, "Josephine was the half-sister of Julia Pleasants Scott and an aunt of Mildred Scott (Mrs. Edward) Griffin." The inscription is, "She hath done what she could," referring to her extensive work for the Missionary Society despite her invalidism.

The last memorial window is inscribed "Sacred to the Memory of Mother and Father" W. H. and Sallie Furgurson. Willis Holt Furgurson (1830-1879) came to Franklin County from Southampton County, Virginia. His wife, Sallie Green Baker (1834-1888), must also have been from Virginia, as Howard does not indicate that she was a member of the local Baker family. W. H. Furgurson was a perpetual occupant of church offices for decades, and an account of his descendants, among whom was Margaret Howard, church historian, is included in "Notable Members of the Congregation." The dedication is "Mother and Father," and the window displays an open bible.

The Bell and the Pulpit Furniture. The *Franklin Times* published on 5 June 1903 the story of the installation of the bell in the now three-year-old but not yet dedicated Methodist Church at Main and Noble. "The new bell for the Methodist Church has been placed in the belfry and wrung [sic] for the first service on Wednesday evening [2 June 1903]. Its weight is 600 pounds, and it has a very nice tone. The pulpit furniture has also arrived, and we understand that it is the desire of those in charge of the work to have the church entirely completed so as to have the dedication services during District Conference."

Stewards, Trustees, and Notable Members of the Congregation

The earliest Quarterly Conference Records, beginning in 1857, were written in a bound, blank ledger, and the minutes consisted of the answers to the standardized questions asked by the Conference. Beginning in about 1879, however, these ledgers contained a set of printed questions with spaces in which to enter answers. In this ledger an "Official Roll" is called for as well as the list of members present at a specific meeting. Beginning with the February meeting of the stewards

in 1884, this list is provided. What is not included is a list of the necessarily many Sunday-school teachers who not only taught but met, at least in the 1890s, once a week to discuss their work. The names of Sunday-school teachers, many of them women, appear in the Sunday School Record Book. (See p. 144).

In 1859 the cast of characters at quarterly conferences consisted of men whose names for the most part have already appeared: The death of A. H. Ray was noted, and the loss of Joseph A. Whittaker. The presiding elder was David B. Nicholson and the preacher in charge T. Page Ricaud. Stewards were Jones Fuller, D. S. Hill, M. S. Davis, William H. Pleasants, Peyton I. Brown, David Thomas, William Arendell, E. L. Stegall, Nathan B. Walker, Joel Thomas, and N. B. Massenburg. In 1860 William Barringer was presiding elder, and M. C. Thomas was preacher in charge. New names were Thomas K. Thomas (who deeded the Portis Goldmine to the Philadelphia Company after the Civil War), Joseph B. Littlejohn (of Ingleside, Confederate general), and John G. King. In 1861 Thomas W. Guthrie was the preacher in charge. In 1863 George S. Baker's name first appears; he resigned as a steward, although he had not been previously listed as a steward. In 1864 N. F. Reid was presiding elder, and the name of James S. French appears. R. S. Moran was preacher in charge in 1865, and visitors at the November l meeting were "Rev. Dr. William Closs," Dr. E. Malone, and Capt. C. H. Thomas.

In the post-Civil War era, in 1866 Jessie Cunninggim was preacher in charge, and Rev. T. M. Jones and W. H. Alderman of the College first appear. In 1867 L. L. Hendren is presiding elder, and Junius Ballard's name appears in 1868. Edwin Fuller became a steward in 1869. Beginning in 1870 Rev. W. H. Bobbitt is presiding elder and O. J. Brent is preacher in charge. Hugh D. Egerton became a steward in 1871, and G. S. Baker reappeared as a steward in 1872.

At the beginning of 1884, then, under the heading "Official Roll," the "Charge" was Louisburg Station; the "District" was Raleigh; the "Conference" was North Carolina; the Presiding Elder was the Reverend S. D. Adams, and the Preacher in Charge was the Reverend W. S. Rone. Recording Secretary was George S. Baker, and R. R. Harris was Treasurer. The stewards were George S. Baker, Frank N. Egerton, E. C. Jones, J. E. Malone, W. H. Pleasants, and E. L. Stegall. Trustees were A. Arrington, George S. Baker, B. T. Ballard, P. J. Brown, Frank N. Egerton, B. B. Lewis, and W. H. Pleasants.

At the beginning of 1885, there were a few changes. Presiding Elder was the Reverend N. H. D. Wilson, and Frank N. Egerton was Superintendent of the Sunday School. R. R. Harris had become a steward. Hugh D. Egerton was added to the trustees and A. Arrington omitted. In January 1886 the preacher was Rev. A. McCullen, and L. P.

Hicks became a steward. Arthur Arrington reappeared as a trustee. In 1887 "Prof. J. M. Starke" became assistant superintendent of the Sunday school. John Metcalf Starke was principal of Franklin Academy in 1886-1887 (Willard, *Echoes*, p. 180). In 1888 the list of stewards added J. J. Person and the list of trustees added B. B. Massenburg. No new names appeared in 1889 except that of the Rev. J. B. Hurley, preacher in charge, and in 1890 the presiding elder is the Reverend W. S. Black, D. D. In 1891 the presiding elder is Dr. Jesse A. Cunninggim, "Uncle Jesse," Dr. W. H. Nicholson is superintendent of the Sunday school at Louisburg and R. R. Harris superintendent of that at Piney Grove. M. S. Davis, then living at Green Hill, was added to the trustees.

New names added to these lists in 1896 were W. H. Furgurson, M. K. Pleasants, R. Z. Egerton, N. A. Nelson, W. H. Macon, and M. H. Aycocke. Presiding elder was E. A. Yates, and G. F. Smith was preacher in charge. At the beginning of 1898 J. J. Barrow was added, and in 1899 the Rev. J. T. Gibbs, D.D., was presiding elder, with G. F. Smith still minister.

These decades show a great deal of continuity from year to year; aside from arrivals and departures of College and academy personnel, the boards were essentially made up of people who had known and worked with one another for years.

Edwin Wiley Fuller (1847-1876). The poet and novelist Edwin Fuller was the son of Jones Fuller and Anne Thomas Fuller. He was thus the great-grandson of the matriarch Sarah Richmond Long Shine, and his grandmother wrote the impressive letter quoted earlier to Sarah Shine upon the death of Daniel Shine. Malone describes him, following contemporary records, as a man "short in stature" with "eagle eye" and "winsome manners." He attended the Franklin Male Academy, where he was the student of Matthew S. Davis. Entering the University of North Carolina as a freshman in the fall of 1864, he returned to Louisburg in 1866 to help his merchant father in his store (Malone). According to his mother's diary, hard times during the Civil War caused the suspension of his college education, a fact which seemed particularly to distress his mother, Anne Fuller. He resumed his education after the war, however, soon after his father resumed his buying trips to New York. He and his roommate and first cousin (his mother's brother's son), George Gillett Thomas of Wilmington, enrolled at the University of Virginia, where he received diplomas in English literature and moral philosophy at Charlottesville in 1868 (Malone).

His first published works, according to Malone, were the poems "The Village on the Tar" and "Requiescam," published in the *University*

Magazine in Chapel Hill. In 1868 he published several poems and a short story in the University of Virginia *Magazine*.

When he left Charlottesville in 1868, he returned to Louisburg, this time to help in the store because of his father's failing health. Jones Fuller died 17 July 1870, and Edwin inherited and took charge of the family business (Malone). According to his mother's diary, Edwin nursed his father in his illness and was, indeed, the responsible person in the family's crises. Jones Fuller appears to have died virtually in his son's arms. During these years, according to his correspondence (Malone), he considered studying law or entering the ministry; his father's failing health prevented his doing either.

In Louisburg Edwin Fuller served the church first as a steward (1869), then Sunday-school superintendent and then as treasurer (1875-1876). A treasurer's book survives for the years 1875-1876 in which his neat and precise handwriting predominates. In it is a folded statement to the "M. E. Church" for goods bought of "E. W. Fuller, Dealer in Drygoods, Groceries, Farmer's Supplies, Etc." in 1874 and 1875 (stove polish, nails, oil, lamp chimneys, etc.).

His years at home were years of literary productivitity, in spite of time given to the Church and the store. By January 1871, Malone wrote, he had completed the manuscript of his first book, an expanded version of *The Angel in the Cloud*. It was published in the summer of 1871 by E. J. Hale & Son of New York City, formerly located in North Carolina. It was praised, according to Malone, in the *New York Times* and the St. Louis *Advocate* as well as in lesser serial publications, and it was reprinted by the publisher in 1872, 1878, and 1881 and by the family in 1907. Malone cites Poe, Tennyson, and Dickens as Fuller's favorite writers. *Angel*, however, is a learned perusal of the human condition somewhat in the style of Pope's "Essay on Man," including citations of the ideas of numerous philosophers in the author's search for reality. Its exploration of the Self is reflective of Romanticism, while its rhetoric reveals familiarity with the Victorian poets.

Fuller was interested not only in church affairs but also, Malone wrote, in local politics. He "believed in participating. He was elected, first, a town commissioner, next, mayor of Louisburg, and, finally, a Franklin County commissioner."

In 1871 Edwin Fuller married Mary Elisabeth Malone, daughter of Dr. Ellis Malone of Louisburg and granddaughter of Charles A. Hill, legislator, schoolmaster, and preacher as well as nephew of Green Hill. In her diary entry for 6 October 1870, a few months after the death of Jones Fuller, his mother wrote a line stating that she feared the young lady he has chosen was not the right bride for him. She later sought to erase this line, but obscured it only partially, as with many of her deletions. The marriage took place 26 September 1871. "Edwin was

married this morning at 7 o'clock at the Church." The Reverend O. J. Brent performed the ceremony; friends had decorated the church the night before with flowers and evergreens; four couples were their attendants. The bridal couple took the train north. Perhaps the train schedule explained the choice of an early morning hour for the ceremony. They returned to Louisburg to live in the parental home, with Anne Fuller and her other child, Anna Richmond Fuller, who would later marry Mary Elisabeth Malone Fuller's brother Dr. James Ellis Malone in 1878 (Malone).

In 1873 Edwin Fuller published a novel, *Sea-Gift*, again with Hale publishers. The novel is obliquely informative regarding local Methodist history. Malone describes it "as in some respects autobiographical"; this is true within limits. Fuller knew Wilmington because his Thomas relatives lived there; the work probably reflects some of his Chapel Hill experiences; but John Smith's father was well-to-do, the family social status included vacations at Saratoga and New Port, and John Smith fought in the Civil War. And the Cuban bride, the gift of the sea in a shipwreck, was entirely fictional.

As is apparent in the account of the rural church service, the novel is of value as social history, as R. H. Whitaker's memoirs are valuable for descriptions of churches and characterizations of people. And the DeVare episode in Chapel Hill was borrowed from the past and influenced the future.

When John Smith arrived at the University, he was threateningly hazed as a freshman and humiliated before a lady for whom he had fallen. His vindicator is Raymond DeVare (suggestive of Poe's Guy DeVere, in "Lenore," in the popular fiction of the day used to suggest "truth"), a friend of the lady, who reproves the hazers and is challenged to a duel by one of them, a sophomore suggestively named, not atypically in the novel, Brazon. (The villain's name is Paning.) John Smith had not believed that the duel would take place, but he serves as DeVare's second. DeVare is killed, and Smith, returning to Wilmington with his body, is devastated.

Fuller borrowed the duel, as had earlier UNC students, from the legend of Peter Dromgoole, a student at the University in 1833. According to the legend, Peter had been killed in a duel fought because of a young lady and was buried under a rock on a certain high point of land overlooking wooded countryside northeast of Chapel Hill. Fuller's novel helped to perpetuate this legend, and in 1889 the Order of Gimghoul was formed and subsequently Gimghoul Castle was built on the spot, off Country Club Drive. In fact, Peter Dromgoole flunked out of school and disappeared from Chapel Hill and from his family. He was sighted later in Wilmington and was reported to have died in Texas.

The pertinence of the story to the history of the Louisburg Methodist Church, apart from *Sea-Gift*, is two-fold. Peter Dromgoole was the grandson of that Edward Dromgoole of the North Carolina circuit who preached from time to time in Louisburg in the 1780s. Edward Dromgoole settled in Brunswick County, Virginia, and his son Edward, the father of Peter, for a time held land in Halifax County, North Carolina. Further, Peter Dromgoole was sent to Louisburg in 1832 to the Franklin Academy to be prepared for the University by the then-headmaster John Bobbitt. Peter roomed in the home of Mr. Patterson, in the block of Main Street to which the Methodist Church moved in 1850. The Order of Gimghoul transmogrified his name for their organization and for their castle but called the rock under which he is supposedly buried "Dromgoole's Rock." The name Dromgoole appears in the Gimghoul initiation ritual. (Shaffer; Bruce Cotten Collection).

Malone wrote that Edwin and Mary had two children, Ethel Stuart, who died in 1874 at the age of sixteen months, and a second daughter, Edwin Sumner, who was born five weeks before her father's death of consumption on 22 April 1876 and who survived to marry Asa Parham of Henderson. A remarkable account of Fuller's death occurs in his mother's journal. Fuller had stated that he did not believe he was dying; the doctor assured him that he was. According to Malone, "he died after dramatically dictating in his last moments a poem for the Ladies Memorial Association of Wilmington, which was sung at Confederate memorial services at Oakdale Cemetery by a choir of two thousand persons on 10 May 1876."

In 1897 the *Franklin Times* celebrated the twentieth anniversary of the editorship of James Adolphus Thomas, the twenty-seventh anniversary of the founding of the newspaper by W. H. Pleasants. Concerning those earliest days, the editor wrote, "But Joe Davis and Edwin Fuller were with us then!" In the good old days we had such notables as Judge Joseph Davis and writer Edwin Fuller. In the 1890s the *Franklin Times* published accounts of the meetings of the Edwin Fuller Club, a reading club made up of both men and women. Papers read concerned, for example, Dickens's *Hard Times* and "Ancient and Modern Chivalry." Fuller's brother-in-law, Dr. James E. Malone, was active in the club and, in fact, himself published a novel serially in the *Franklin Times*, under the title of *Morton Hendricks, A Story for Boys*.

Matthew S. Davis. Born in the Inez community of Warren County NC in 1830, Davis was sent to Franklin Academy in the 1840's. His subsequent years were spent in Chapel Hill and in Franklin County, as previously recounted. His service to both the church and the College seems to have been perpetual, and he received abundant recognition for

both. For example, on 30 April 1897 the *Franklin Times* reprinted from the *Orphan's Friend* a report of a stay in Louisburg by an unnamed man who visited the Masonic Lodge and may have been traveling for Oxford Orphanage. He was met at the depot by Baker, Barrow, and Meadows, and was a guest in the home of "Bro. M. S. Davis, whose good wife is our kinswoman. . . . . Bro. Davis has charge of the Louisburg Female College. He is an old hand at the business—has been a school man for many years."

Matthew Davis died "at noon on Feb. 26, 1906," as Willard put it (*Echoes*, p. 106). His obituaries were fullsome, as in life his "paternal and impressive style" frequently aroused comment (*Echoes*, 112, 114). He was succeeded by his daughter Mary Davis (Mrs. Ivey) Allen as president. In Willard's judgment, the two Davis administrations provided both a continuity the College had not previously known and an openness to growth and expansion which constituted a change from its previous condition. Certainly, a twenty-one year period of stability characterized by the respect of and a sense of unity with the community was new to Louisburg Female College. Another source of the continuity and change experienced during these years was clearly the resolution of the question of ownership; in 1907 Benjamin N. Duke, upon the death of his father Washington Duke, presented the College property to the North Carolina Conference of the Methodist Church.

George Strother Baker (1837-1906). For twenty-five years superintendent of the Sunday school, Baker was also at one time treasurer and over a long period a steward (Howard). He was born on Elm Street near the intersection of Nash and Elm, the hill called "Happy Hill," diagonally across Elm from the Methodist church of 1830-ca. 1840. His parents were Charlotte Temple Strother and Burrell P. Baker. E. H. Davis describes him thus: "He was to the manor born, being on both his fathers' and mother's side a Franklin, even a Louisburg, product. Bakers and Strothers in Louisburg date back to the founding of the town, when Patewell Milner sold his hundred acres to the first Board of Trustees or city fathers, for it was soon after that epochal event that Burwell Baker built and established his home on South Elm Street in Louisburg near its junction with West Nash Street, and William Henry Strother established his on the West side of North Main Street in the same town. These were both ancestors of Editor Baker" (Davis, p. 165).

According to Howard, Baker first worked for a newspaper in Raleigh, where he married Emma Hall. They moved to Louisburg and bought and remodeled "Dr. Noble's house" at the west end of Noble Street, their home thenceforth. He became editor of the local newspaper begun by W. H. Pleasants, according to Howard, and

subsequently published its immediate successor, the *Franklin Courier* (Davis, p. 164). In 1872 Baker was business manager of the *Courier* and T. T. Mitchell was editor. In 1875 the two proprietors sold the *Courier* to James Adolphus Thomas and Baker's brother-in-law A. M. Hall (Davis, p. 165). The paper soon became the *Franklin Times*.

In addition to his perpetual efforts on behalf of the church, Baker served as a magistrate and was one of the first insurance agents in the county (Howard). According to a *Franklin Times* notice on 6 May 1903 he was at that time one of three tax assessors for Louisburg, then meeting daily at the courthouse ("The *Times* advises every person who does not feel like paying DOUBLE taxes to go to see them during the month of June"). The *Times* lists him as a "justice" on 4 May 1894. Of his two children, Everard Hall Baker lived in Raleigh and George Spencer Baker, who married Blanche Egerton (daughter of Frank Egerton of Louisburg), lived in Goldsboro. Blanche Baker returned to Louisburg after her husband's death; she was the author of several novels (Davis, p. 193), and her last book was *Mrs. G. I. Joe*, an account of soldiers' wives in World War II.

G. S. Baker was the great uncle of Margaret Hicks (Mrs. Cary) Howard, church historian in the mid-20th century.

W. H. Pleasants. A trustee of the church during the late decades of the century, W. H. Pleasants was included in Whitaker's *Reminiscenses*. Whitaker described him as "one of Franklin county's best citizens, . . . a Raleigh boy" who had risen to "spheres of usefulness and wealth," although he began as a poor boy. "He began his career as a printer, serving the first year of his printer life with Rev. Burwell Temple, in the *Primitive Baptist* office, two years in the *Biblical Recorder* office, with Rev. T. T. Meredith, and two years in the office of the North Carolina *Star*, Rev. Thos. J. Lemay, editor. He had good training; three preachers: one a Calvinist, one a Missionary Baptist, and one a Methodist, and, as he finally settled down in the Methodist community, it must be inferred he did so because his last instructor, who was a Methodist, saw that he was worth catching and keeping, and I think he made no mistake." In 1854, Whitaker continued, "he began the publication of a paper in Louisburg, soon after he finished his five years of apprenticeship in Raleigh. This was his first venture. . . ." Pleasants became prosperous in Louisburg and raised a family. "For fifteen years he was the Mayor of Louisburg, and I think he told me he had been a steward of the Methodist church thirty-five years, as well as a trustee. In politics he has been and is a Democrat, and when I go to his house in the summer time I generally find him on the piazza, in his big rocking chair, reading the *News and Observer*" (p. 288-299).

Pleasants married Leia Cornelle, and the couple had a daughter, Josephine, born in 1855, who died in 1877 and is memorialized in one of the stained-glass windows of the church. In view of Josephine's being a half-sister of Julia Pleasants Scott, an aunt of Mildred Scott (Mrs. Edward) Griffin, W. H. Pleasants must have married twice (Howard notes).

On 4 May 1894 the *Times* reported that Pleasants was building a tobacco warehouse in Louisburg on the site of the old cotton gin.

Anne Thomas Fuller. Biographical information on Anne Long Thomas Fuller's husband Jones Fuller and her son Edwin has already been presented, and her diary contributed significantly to knowledge of the Louisburg church in the Civil War. Annie Fuller took the war quite hard. She seems in her diary unreconciled to her son's inability, for financial reasons as well by reason of its closing during the war, to return to Chapel Hill late in the war. Not having money to give to the Bible Society distressed her. She could not find good servants after the war. As she presents herself in the diary, she seems to complain of an unkind personal fate, even when she reassures her husband that everyone else is in similar circumstances. The doctors tell him that his heart is diseased; he insists that his problem is the state of the country and his financial cares. In late summer, 1870, she devotes three pages of the diary to the death of Jones Fuller, who seems to have been cared for chiefly by Edwin. On 31 December 1870 she wrote, "I know it is important to retrench the expenses of my family, but where to begin I know not." She wrote that she had never had to depend on herself before. In 1872 she blamed herself; "I feel conscious of failure in almost everything. My want of patience and gentleness is prominent among my faults. . . ." "I have been getting up every morning making my fire . . .," making the coffee, attending the table, superintending the cooking, sweeping and cleaning. She had in some degree lowered her scale of living, a seemingly impossible thing even for the relief of her sick husband, but her sense of the wrongness of her having to make the adaptation never left her.

In the difficult 1880s, her grandchild, Ethel, and her beloved Edwin dead, she tried to take a broader view. She had broken up housekeeping, boarded at the College for a short time, and eventually married a cousin, Dr. William R. King, son of Joel King. She wrote in 1885 that the town "has fallen very low in the scale of business and enterprise, since the war. All her people are become poor, and in proportion as they have lost their means, their energies have become deadened. Our schools utterly failed; our merchants were discouraged and our young men leaving for distant parts where the prospects and promises of living were brighter. Our women alone were brave and

cheerful, holding up the hands of their husbands and brothers; turning their own delicate hands, that had never known even the semblance of work before, to household duties and even to drudgery, many of them have learned to cook and to wash and iron." It is not clear that her own delicate hands had learned those difficult skills. But now things were improving: the town would have two handsome warehouses, some brick stores, and a depot.

"A year ago today [6 March 1889] I was left a widow; lonely and unprovided for." She had moved back into her home, "bringing with me this time children, grandchildren, sisters and cousins, a large family." Her daughter and son-in-law are the "heads." The *Franklin Times* for 11 January 1889 reported that Dr. J. E. Malone, her son-in-law, had just occupied the Fuller place. But, Anne Long Fuller continued, "Anxiety and care have accompanied us." And probably persisted until her death.

The Fullers' activity in the church was perpetual and often reported in the diary, as was true in the case of that sermon of Mr. Moran's that appeared to his congregation to show too-early reconciliation to the defeat. Her reports are not usually so revealing of the dynamics of pastor-congregation relations, as, for example, on 29 November 1872, "This is the closing Sabbath of Mr. [F. L.] Reid's ministry this year. He goes to Conference next Tuesday" with the sincere hope and expectation of his flock that he will be returned to them. "We like him and his wife." She extends the entry to a comment on the times: Mr. Reid had observed that no one had died or even been seriously ill during the past year. True, but, she observed, "we are being tried. The scarcity of provisions is alarmingly prevalent, as all will testify. Even those who are able to buy can't, for they [the provisions] are not in the country. Every energy of the farmer is put forth in making cotton, with the plea and expectation that that will be money to them and they can import all that is necessary, to sustain man and beast, and everything else is neglected. Little or no attention paid to stock and poultry, and it is many times with the greatest difficulty we can supply our tables." One wonders about vegetable gardens, about chickens in the back yard.

In the same year, on December 18, "Went to Church today with the hope and prayer I might hear something to comfort my heart, heard a good sermon from a young minister Rev. W. C. Norman. I lost a good deal of it, as I always do nowadays. My deafness sometimes makes me feel that it is useless for me to go to Church." F. L. Reid had been returned, and W. C. Norman was a visitor who would be assigned to Louisburg in 1880. On 7 February 1775 she attended church in "bitter cold weather" and heard a good sermon by our pastor," who is still F. L. Reid, and "partook of the Sacrament. Bishop Lyman conducted

services in the Episcopal Church —confirmed several; one of them a member of the Methodist church, Della King."

Again, writing in 1885, she recounts the death of Edwin in 1876, revealing more about the period of ministerial presidencies at Louisburg College than about the Church. Following Edwin's death on 22 April, his wife Mary and baby Sumner went to live with her father, Dr. Ellis Malone; that left Annie Fuller, her daughter Rich, and her sister Mary in the home; "by the advice of friends I broke up housekeeping and went to the College to board. My dear Annie [Rich], who had known naught but ease and affluence, had to support herself by teaching music. Rev. Mr. Reid, our pastor, was President, and a tried and trusty friend to us. Mr. R. R. Harris and his Mother kept the boarding department. We had comfortable rooms and met with much kindness, but at the end of three months, we left and went to Cousin Martha Malone's, and boarded the balance of the year."

Again, in 1879 "Mr. Reid's kindness and his influence obtained a situation in 'Central Institute'" for her daughter-in-law Mary Malone Fuller, who previously "did writing for the Legislature, and was well paid for it" but had had to leave little Sumner at home.

A story in the Oxford NC Public Ledger for 24 April 1928 reveals a side of Annie Thomas Fuller King to which in her diary she gives no attention. The Rev. G. C. Shaw wrote, "My father belonged to the Shaws, who were neighbors of the Fullers. In fact, his Mistress was the daughter of my mother's Mistress. . . . My father was coachman for the Shaws, and my mother seamstress for the Fullers." The Fullers themselves, he wrote, educated their slaves. "They were taught by Mrs. Ann Fuller, not only encouraged to study their books, but made to do so," with the result that upon the establishment of the Freedman's Bureau, both his sisters became teachers. He himself, as he wrote, was principal of a school in Oxford.

W. H. Furgurson. Willie Holt Furgurson (1830-1879) and his wife Sallie Green Baker Furgurson (1834-1888) came to Louisburg from Southampton County, Virginia. Furgurson was at times steward, trustee, and committee member of the Church. Historian Margaret Howard gives us this genealogy of her family in Louisburg: In 1885 the Furgurson's daughter Maggie (1861-1939) married L. P. Hicks (1856-1933), who came to Louisburg from Warren County. The Hickses had three children. Their son Fred (d. 1946) married Mary Alfred Cooper, and the couple had two children, Sarah and Alfred Cooper Hicks. The Hicks's daughter Maude (d. 1976) married in 1913 James Allison Hodges, and the two had two sons, Alfred and John Hicks Hodges, father of Ray Hodges, a lifelong member of the congregation. The third child of L. P. and Maggie Hicks was Margaret

Holt Hicks, who in 1917 married Cary Mills Howard (d. 1955). Their daughter Mildred married a Glass of Virginia and lived in that state until her death in the 1990s; their daughter Virginia married Captain Nathan Cole, Jr.a retired Naval officer, who in the 1970s compiled an authoritative compendium of the deeds and maps pertaining to the Church's property at Main and Noble. Mrs. Margaret Hicks Howard was Louisburg church historian until her death.

Edward Hill Davis (1860-1953). E. H. Davis has been so frequently a source for this history that one wishes he had written a sketch of his own life. The oldest son of Matthew and Louisa Hill Davis, he attended the Methodist Church in Louisburg until he left for Trinity College. He was a student at Franklin Academy, studying under his father; he remembered the occupation of the Academy grove during the Civil War and the loss of the black members of the church in 1866, and in his book *Historical Sketches of Franklin County* (1948) he supplied our best and in many cases our only accounts and characterizations of such nineteenth-century notables as Dr. Closs, Parson Arendall, Abby House, Mary Penn, the Massenburgs, etc.

At Trinity College Davis studied law, but in 1882 he was headmaster, with James A. White, of the Franklin Academy. He set up a law office in Wilson, NC, in 1883, and in 1884 returned to Louisburg to practice at home. His parents were at this time living on the Egerton Place outside Louisburg. E. H. Davis's law career was short lived, however; in 1886 he became a member of the North Carolina Methodist Conference. On 21 December 1888, the editor of the *Franklin Times* reported, under the heading "Rev. E. H. Davis," as follows: "We had the pleasure this week of meeting this gentleman who has a large number of friends in this section. He has been returned by Conference to High Point, a station which he has filled as pastor for the past year, and we are glad to know that he is doing good work in that field." He was appointed to the church at Littleton in December 1896 (*Times*, 18 Dec.). At the College commencement of 1897 he presented the diplomas. In the spring of 1906 E. H. Davis served on the board of directors formed to effect a change of management in the college after the death of M. S. Davis.

According to family tradition, Edward Hill Davis fulfilled his sense of mission by requesting assignment to stations such as mill towns (e.g., Franklinton) where he felt the need of the people was greatest. His choice did not advance his standing in the field or his career.

When Davis retired in 1931 he bought the Green Hill house near Louisburg from his sister Mabel, made improvements, and lived out his days there with his daughter Alberta, who taught in the public school, having previously taught in High Point. He devoted himself to

writing columns for the *Franklin Times* which he collected for a book published in 1948. Although these are sketches of Franklin County history rather than an effort at a systematic chronological account (such as Thilbert H. Pearce's valuable historical record), the significance of the volume to local history is incalculable. For many of the traditional episodes, careful research augments recollection.

Mary Davis Allen (3 Nov. 1862-12 August 1962). The third child and second daughter of Matthew S. Davis, Mary Madeleine Davis grew up on North Main Street in Louisburg. Her parents lived in a small house on a corner of the grove around the home of her grandfather, Daniel Shine Hill. Later she remembered that one morning as a tot she visited some of the Federal troops camped in the grove, ate breakfast with them, and brought home a piece of smelly dried fish.

She attended Louisburg Female College. In the 1904 *Collegian*, alumnae of Louisburg Female College were asked to write on the subject of their ambitions as a school girl and how far they had been realized. Mary Davis Allen described her ambition as having a grand commencement in a country school which she had taught all by herself. She reported to the *Collegian* that she had realized this ambition when she was able to mail to her former classmates the following announcement: "CLOSING EXERCISE of The Arcola Academy, Miss Mary M. Davis, Teacher, May 18th, 1883. Address delivered by Rev. L. J. Holden. Programme, . . .etc." Following her teaching experience at Arcola in Warren County, where she became the cherished teacher of a number of young Davis cousins as well as other area children, Mary Davis on 11 January 1889 was teaching at Littleton Female College, according to the *Franklin Times*, which reported on that date that she had spent the holidays with her people "near Louisburg," i.e., either the Egerton Place or Green Hill.

She next returned to Louisburg College to teach in the presidency of S. D. Bagley (1889-1894). She remained through the presidency of J. A. Green and, as previously reported, was recommended by Rev. G. F. Smith to Washington Duke to be dean of the College with her father a president. In 1899 she married Ivey Allen, from Warren County, who worked first as an accountant for a firm in Louisburg before becoming secretary and treasurer of Louisburg College. She became president of the College by recommendation of the committee appointed upon the death of Matthew Davis in February 1906. She resigned as president in 1917 and again became dean under President F. S. Love. In 1920 she and her husband Ivey Allen, who had for several years been treasurer of Thomasville Orphanage, moved to Oxford NC where Ivey Allen became treasurer of Oxford Orphanage. Mary Allen taught for some years at the orphanage school. Upon her husband's retirement in 1946

they moved to Warrenton NC to live in an enclave of Davis and Allen relatives on Bragg Street.

Kate Beckwith. Mrs. Samuel T. Beckwith was the widow of a lawyer in Wilmington NC. She was an outstanding teacher at Louisburg Female College from 1899 till 1905, her subjects being "Higher English, French, Mental and Moral Science," according to the back cover of the *Collegian* for 1903. In addition to teaching Sunday school at the Louisburg Methodist church, she sponsored and directed College dramatic presentations in the opera house downtown. In 1905 she became dean of Columbia College in Columbia SC. She later taught at East Carolina Teacher's College in Greenville NC. The *Franklin Times* listed her as one of the out-of-town mourners at the funeral of Matthew Davis 28 February, 1906.

May Jones. Oleona May Jones was a member of the Jones family of Franklin County of which Colonel Jordan Jones was the late-19th-century owner of the complex of mills at Laurel. She first attended Louisburg Female College and was listed as a member of a Sunday-school class at the Methodist church in 1899. She graduated in the class of 1900, and her recitation at commencement was the class prophecy. She then attended Vanderbilt University. She returned to Louisburg to teach kindergarten and elocution and served as an associate editor of the 1903 *Collegian*. Simultaneously she taught a Sunday-school class at the Louisburg Methodist church and became a member of the recently organized United Daughters of the Confederacy, Joseph J. Davis Chapter, in which church members Julia (Mrs. J. S.) Barrow and Anna Fuller (Mrs. J. E.) Malone were leaders. Working with young people was her strong suite, and she cooperated with Kate Beckwith in sponsoring student dramatic productions. After Kate Beckwith's departure she managed the production of "Little Red Riding Hood" at the opera house (*Times*, 12 April 1907). She became legendary in Louisburg for her vigor and unconventionality (it was told of her that in her travels she once visited a nudist camp, in the spirit of adventure, and reported that, for looks, nude women had it all over nude men).

During her years as a teacher at Louisburg College, May Jones began publishing. The *Franklin Times* reported 20 March 1908 that she had recently published two stories in the *Progressive Teacher* of Nashville TN "for which she realized quite a nice little sum." The April number of that publication contained another "very attractive story by Miss Jones. We are justly proud of her success." She continued to publish, mostly exemplary tales for the young people with whom she enjoyed working.

She seems to have had a sabbatical from the College during the fall semester of 1908. The *Times* reported that she had taken courses in elecution at Ward's Conservatory in Nashville TN, "has returned home, and will resume teaching in the College, with the opening of the spring session" (1 January 1909). That spring she entertained the Franklinton Graded School for more than a half hour (*Times*, 7 April 1909); they were "highly entertained" and "wished Miss Jones could come every day."

According to the *Times* (7 January 1910), May Jones left the College at the beginning of 1907 to receive training in Baltimore for assignment to a position in the YWCA. She was an "elecutionist" who wanted to use her ability in "the foreign field." She had answered the "call of the Great Teacher, 'Go Ye into all the World. . . .'" At some point she took a position at Southern Seminary in Danville VA and in 1915 became secretary of the YWCA in Birmingham. She worked subsequently for the national YWCA at their headquarters in Silver Bay NY; did social service work for Schoolfield Cotton Mills in Danville VA, and, lastly, directed social-service work and the "Fresh Air Farm" for the Independent Presbyterian Church in Birmingham.

May Jones retired in 1942. She was the author of several books. (The source for most of her post-Louisburg career was an undated obituary from an unnamed Birmingham newspaper. The clipping was kindly contributed by Louise Egerton Passmore of Louisburg.)

Mabel Irwin Davis (1874-1961). The turn-of-the-century era of the closeness of town, college, and church demands an account of yet another child of Matthew Davis. Mabel Davis was in charge of the "Academic School" (students of elementary-school and high-school age; the old Female Academy) at Louisburg Female College in the administrations of her father and her sister Mary Davis Allen. She taught Sunday-school classes at the Louisburg Methodist Church. With her colleague Kate Beckwith she was a founding member of the first book club in town, which persists in the 1990s. Mabel Davis wrote a play for the college students, a copy of which survives. She also wrote the words to the Louisburg College Alma Mater.

When Mary Davis Allen moved to Oxford in 1920, Mabel took up residence with her sister Florence Davis (Mrs. Eugene S.) Allen, in Warrenton. She became in the 1920s librarian of the Warren County Public Library and retained the post until her retirement in the 1950s. Mabel Davis has the distinction of being memorialized, by name and role, in Reynolds Prices's novel *Kate Vaiden*, where she is described as having eyes "bright as icepicks." She suggests a book, Defoe's *Moll Flanders*, for Kate to read; twenty years later Kate, crediting her with

virtual omniscience, wonders if she meant the selection as "consolation or a warning" concerning Kate's way of life.

For the Louisburg Methodist Church, the 19th century seems to come to its end in the first decade of the 20th. The editor of the *Franklin Times*, James Adolphus "Dolly" Thomas, long attentive to and communicative regarding Church affairs, was ill in a sanitarium during part of 1909, and his death followed soon thereafter. The "Church Register" report in the upper right-hand corner of an inner page of the paper was suspended. Beginning as a Methodist report, it had become the register for the standard scheduled activities of churches of four denominations. The Dolly Thomas era has passed. The ties between college and church are official in the Methodist Conference and well established locally. A new generation of local businessmen is rising to become the dominant element of the society.

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Chapter 5

The Twentieth Century: The First Four Decades

The Ministers and the Numbers. The Church and the College. Education of the Young: *Sunday School at the College. A New Sunday-school Building. The Church Library. Children's Church. The Epworth League and the Youth Culture of the 1920s.* Activities of the Congregation: *The Missionary Society. Fund Raisers. Unbecoming Conduct. Influenza. Official Roll, 1903-1938. Revivals. Adult Sunday School. Church Music. Committees and Training Groups. Notable Members of the Congregation.* The Depression and the Business Milieu.

In church records there is scant mention of the changed world in which the church building dedicated in 1904 would serve through the century to come. In Quarterly Conference Records, World War I was only obliquely referred to in a sum spent for "flowers for soldiers," and that was well after the war. The pandemic of influenza drew more extensive comment in 1919. The changed youth culture of the 1920s, however, prompted intense efforts on behalf of the Epworth League. The depression was acknowledged in all its seriousness in 1932. And in the summer of 1935 the large number of cases of infantile paralysis caused the closing of the primary and junior departments of the Sunday school. Meanwhile, technologically the world was being steadily reshaped. Telephones were installed in offices and homes (M. S. Davis's office, opened in 1905, received Louisburg's telephone "Number 5"). Regulations concerning headlights, speed, etc., of automobiles were passed by the town commissioners in 1910 (*Times* 9 September).

The effects of such changes on the lives of the congregation can sometimes be inferred from the customary functions of the Church. Such a connection was made for us in the records for 1866 by the statement that Sunday school had been suspended because of the presence of Federal troops in Louisburg. However, only Anne Fuller's diary revealed Minister Moran's seemingly too-ready reconciliation to the surrender and the adverse reaction of the congregation. For the first third of the 20th century, we have no diaries but only incomplete Church records and newspaper reports. Nevertheless, a pattern will emerge.

Until *Franklin Times* editor James Adolphus Thomas was "called from our midst" on 24 August 1909 (*Times*), the image of the church in print for all to read—the image that comes down to us—was being created by one of its own trustees. A sense of unity of church and community was certain to result. Further, a Methodist college being led by Methodists who were also active on the official boards augmented the sense of oneness.

Great cultural changes were, indeed, in the offing. According to W. J. Cash, the plantation social order persisted in some degree in the South until well into the 20th century (Book 3, ch. 1). Certainly the families who had belonged to that order were a continued presence in the Louisburg Methodist Church. A new basis for social position would succeed in the 1920s, however, with the predominance of Babbittry in business and money as more important than family as an indicator of social status. The town merchants of the post-Civil War era were themselves of the old order, Fuller, Egerton, and Hicks, for example. However, the presence of a new order would soon appear in the life of the church as well as the college.

The Ministers and the Numbers

The new church dedicated in 1904 was undertaken when G. F. Smith was minister for the first time (1895-1899). He was succeeded by M. T. Plyler, 1899-1903; L. S. Massey succeeded Plyler, 1903-1907; and F. A. Bishop reigned from 1907 through 1909. Under R. W. Bailey (1909-1912) a new Sunday-school building was begun, completed when A. D. Wilcox was minister from 1912 till 1916. At that time the Church Directory appearing in the Franklin Times listed not only the Methodist services but those of the Baptists (Mr. Mashburn) and Episcopalians (Mr. London; first, third, and fourth Sundays); there were Presbyterian services on the fourth Sunday in each month.

The *Times* took note of M. T. Plyler's marriage, which occurred while he served in Louisburg, to Miss "E. D. Smith of Gatesville" in June 1900. The paper also reported on 6 January 1905 that Mr. Massey had been "pounded."

On 29 November 1907 it observed that the "Rev. L. S. Massey, who has so ably filled the pastorate of the Methodist church for the past four years, will preach his last sermon before going to Conference next Sunday. According to the law of the church he will be sent to another charge next year, and another will come here. During his four years in Louisburg Mr. Massey has not only endeared himself to his own flock, by his faithfulness as pastor and preacher, but has, by his pious walk and Godly conversation, made a most favorable impression upon the entire

community. It matters not where he may be sent both he and his good wife will be followed by the love and esteem of all our people."

The arrival of Mr. Bishop, P.C. 1907-1909, was announced in the *Franklin Times* upon his arrival in Louisburg. Under the heading "Rev. F. A. Bishop Writes of Louisburg," the paper quoted the "new pastor of the Methodist church" as writing the following for the Raleigh *Christian Advocate* the week before: "On the 18th of December we bid good-by to the dear friends of Selma and turned our faces toward Louisburg. About 7 o'clock at night of the same day we reached our new charge. We were met at the depot and conveyed to the parsonage, where we found many ready to give cordial greeting to the new preacher and his wife. A good supper was ready and so were we. On investigating we found these kind friends had amply provided the larder so that for many days we had plenty.

"Louisburg has a neat, comfortable, well furnished and well finished brick church. The parsonage is exceedingly and conveniently arranged and more completely furnished than you usually find. Truly these people have wrought well in their church and in the home of their pastor. We have been kindly received and daily find kindness scattered along our paths." The rest of Mr. Bishop's comment will be found in the section headed "The Church and the College."

In 1909 the *Times* took note of the general conference at which it would be determined whether the Rev. Bishop would return to Louisburg. J. A. Thomas had died in August 1909; the report may have been written by Asher F. Johnson, who in a few weeks would buy and become editor and manager of the paper. (He would also be a trustee of the Louisburg Methodist Church.) The story was headed "Rev. F. A. Bishop Leaves for Conference." "Rev. F. A. Bishop, pastor of the Methodist church here, left Tuesday morning for conference which convened in Raleigh Wednesday morning. Mr. Bishop has just completed his second year at this charge and has endeared himself to our people in such a way that he will be long remembered by the majority of them. Of course at this writing it is impossible for us to say whether or not he will be returned here, but we do not feel that a better or more conscientious man could be found to fill his place. He was so social and encouraging that his presence was always welcome and his general remarks always acceptable, though at all times he was fully aware of his position in life and tried to make every act and word add to the glory of the one whom he was serving. For us, we would only be too glad to learn that he shall be returned.

"He preached two excellent sermons to pretty good audiences on Sunday before leaving, in which he expressed his love for Louisburg and its people in very feeling words."

The *Times* for 3 December 1909, listing all appointments for the Raleigh District, revealed that the Rev. R. W. Bailey would serve in Louisburg. Others appointments associated with the Louisburg church were the Rev. A. J. Parker as financial agent for Louisburg College (he would soon move his family to Louisburg); A. D. Wilcox to "Raleigh Central"; E. H. Davis to Rockingham.

Citing the North Carolina *Christian Advocate* as source, the Times reported on 4 March 1910 that the Reverend J. H. West had made a study of minister's salaries in the Western North Carolina Conference of the Methodist Episcopal Church South. "He shows that the average salary is now $750; ten years ago it was $509, which was $241 below what it is today."

Armour David Wilcox, minister of the Church 1912-1916 and 1929-1931, president of the College 1931-1937, performed at the Opera House in Louisburg in 1909. Having preached the preceding Sunday, morning and night (*Times* 14 May 1909), he "gave his 'picture play programs' at the Opera House, and his lecture, explaining the various scenes on canvas was especially interesting." Mr. Wilcox was stationed at Zebulon NC at the time.

Following Wilcox came N. H. D. Wilson, 1916-1918; G. F. Smith for a second term, 1918-1922; L. E. Thompson, 1922-1923; O. W. Dowd, 1923-1927; Daniel Lane, 1927-1929; Wilcox again 1929-1931; T. A. Sikes, 1931-1932; O. P. Fitzgerald 1932-1936; and J. G. Phillips, 1936-1940. The terms of most of these ministers will receive some comment under other headings of this section.

At a called meeting of the stewards on 31 October 1927 (Records of Stewards), Mrs. W. E. White "read a letter a copy of which was to be sent to the Bishop, Presiding Elder, Mr. Wilcox and Mr. Bradshaw asking that Conference send a strong young man to be our pastor for the coming year. The letter was signed by members of the Board." The circumstances that produced this letter are not apparent in the Quarterly Conference Records, unless the following paragraph, Minister O. W. Dowd's introduction to his report on the "General State of the Church," 6 October 1926, suggests a problem: "We are having good congregations, but not as large as we wish. The shepard is doing his best to feed the flock, but some wandring sheep do not gather within the fold for the nourishment. We believe the church leaders will guird [sic] themselves for the final tug, and will come out successfully."

In the report of the Woman's Missionary Society to the Quarterly Conference, 18 April 1937, Mrs. J. A. Turner expressed appreciation of Minister J. G. Phillips and his wife, who had begun service in Louisburg in 1936: "Our society, as well as the church and the town, have gained both mentally and spiritually by having Mr. and Mrs. Phillips in our midst, and immediately becoming one of us. Their

ceaseless labors and boundless enthusiasm and optimism are very stimulating and we shall indeed be poor women, needing to be ashamed if we do not advance our lives well forward under their leadership."

Because membership numbers are in general offered without other comment than the listing of "Removals," "Profession of faith," or "Certificates," it is not possible to know whether the fluctuations result from correction of the records or from unidentified events such as fluctuations in town population. The figures appear from time to time in the Quarterly Conference records. In 1903, the figure was 293; 1905, 319; a year later, 340; 1907, 343; 1908, 346; 1909, 208; 1910, 238; 1913, 282; 1917, 356; 1919, 351; 1921, 466; 1922, 463; 1927, 430; 1928, 451; 1929, 423; 1937, 403.

The Church and the College

Benjamin N. Duke, who had bought back the College from the local stock company when the company could not keep up its payments, in 1907 donated the Louisburg Female College to the North Carolina Conference of the Methodist church. Reporting the event on 5 July 1907, the *Times* noted that "For many years the institution was presided over by that prince of Christian gentlemen and educators, Prof. M. S. Davis, but the reigning genius, then as now, was Mrs. Mary Allen, his daughter, who succeeded her father to the presidency, and under whose wise leadership the college has greatly prospered and grown."

When the Rev. F. A. Bishop began his term in Louisburg in December 1908 and printed his reactions in the Raleigh *Christian Advocate*, the *Times* reprinted his comments on the Church and the College: "Of course, Louisburg College is prominent in the pastoral care of this church, and it is truly a pleasure to minister to such intelligent, devoted women as have charge of the institution. As I stood in the presence of the president and her faculty and took in the scene of the good mother encircling all in her great heart of sympathy and love, I thought truly our girls here are under a hallowed influence. . . .Yes, Louisburg College ought to live and prosper. There is great need of additional buildings now, and they must be put there if the college is to do the work demanded."

Minister L. S. Massey connected past and future in a toast at the alumnae banquet in May 1909. Pastor of the Church from 1903 till 1907, he would be president of the College from 1920 to 1922. The *Times* reported his toast on 28 May 1909. "In toasting the College—Past, Present, and Future, Rev. L. S. Massey paid a glowing

tribute to the great and noble work done by Mr. M. S. Davis for Louisburg College, and which more than any other one thing has made for the College in the past its record of high and lofty ideals, and sent out into the world so many noble women so well equipped in mind and heart to bless and ennoble the world. He also cast a prophetic eye into the future, seeing in the closer connection of the College with the Conference, which has done so much in the past two centuries for the education of its youth and the enlargement of its educational institutions, brighter and broader things far for Louisburg College in the future than have ever been done in even the past or present. We could dare say that no college alumni association in the state is better organized and more ably managed than that of Louisburg College. And that this is due largely to the untiring efforts of its most valuable secretary, Miss Cora D. Bagley, whose heart is thoroughly in the work. . . ."

R. W. Bailey, minister 1909-1912, in the last year of his tenure at the Church, stated in the Quarterly Conference Records his sense of the status of Louisburg College: "Louisburg College has had, I suppose, one of the most successful years in the history of the institution. The trustees of the College hope to begin the erection of a wing on the north side of the building real soon. This is greatly needed both for dormitories and for classrooms."

Early in 1910, the Conference, with the prospect of erecting a new building, the Davis Building honoring Matthew S. Davis, appointed a financial agent for the College. First to serve was the Rev. A. J. Parker, who moved to Louisburg. Armour David Wilcox, while he was pastor of the Louisburg Methodist Church 1912-1916, was financial agent for the College; the Quarterly Conference Records for the meeting of 1 August 1913 noted his absence "in the interest of the College." The congregation and the College worked together to erect the Davis Building. The North Carolina Methodist Conference Quartette (first bass A. J. Parker was financial agent of the College) performed on two nights at the Opera House (*Times*, 18 February 1910) with the assistance of Mrs. A. H. Fleming (Helen Williams of the College music faculty) and her sister Sallie Williams, also of the College faculty. The proceeds went to erect "the building to the memory of our esteemed and honored educator, Mr. M. S. Davis." The quartet had sung at Sunday-school and Epworth League conventions. A local group performed similarly—with jokes—and made a hundred dollars for the cause (*Times*, 25 February 1910). The same issue of the *Times* published a list of the contributors to the Davis Memorial Fund, with the amounts they had contributed, which totalled $5,100.

College presidents during these years were members of the boards, being Methodist ministers themselves. F. S. Love, president from

Louisburg College in 1917. From a postcard.

1917-1920, served on the boards during that period and returned at times to Louisburg as presiding elder after his years as president of the college. L. S. Massey, who had been minister of the church 1903-1907, was president of the college 1920-1922. A. W. Mohn, president of the college 1922-1929, was elected a steward on 15 October 1922, having become a member of the church in July. Armour David Wilcox, minister for two terms, 1912-1916 and 1929-1931, was president of the college from 1931 to 1937.

Daniel Lane in Quarterly Conference Records for 5 February 1928 described a program related to a persistent concern. "In an effort to tie the college closer to the church and to the town, town mothers are provided for each of the classes, to visit the girls, invite them into their homes and especially in cases of sickness to mother them."

A fire at Louisburg College on 5 December 1928 destroyed the west wing and the top two stories of Main Building (Willard, *Echoes*, 150). The loss was significant; photos show Main Building burned down to the level of the capitals of the columns. Church Quarterly Conference Records note only that the Sunday school at the College had to be closed as a result (16 December 1928), without suggesting accommodation in the Church.

As Wilcox's presidency gave way to that of D. E. Earnhardt, the Church instituted a "plan of affiliated membership for college students and a visitation was conducted under the leadership of Roland Rainwater, student asistant." The program gathered in 120 students who "affiliated" with the Church, presumably retaining their home

church membership (Quarterly Conference Records 31 October 1937).

Minister J. G. Phillips began teaching a course in Old Testament history at the College in the fall of 1937. Many ministers after him were to teach the required bible courses at the College, including E. H. Davis in his retirement.

A. D. Wilcox's preoccupation with the unity of College and church is put into words in his report to the Quarterly Conference of July 19, 1931. He may have written this statement in anticipation of his transition from minister of the Louisburg church to president of Louisburg College; certainly he was concerned to strengthen the ties between church and college. "Louisburg College ought," he wrote, "to fill and can be made to fill a large part in the defence of Christian Education. I am discussing these points in a group of sermons and addresses on the following themes. 1. The Definition and Interpretation of Christian Education. 2. The Possible Place of Louisburg College in any system of Christian Education. 3. Spiritual Life and New Physchology [sic]. 4. Are we Satisfied with present Achievements of Christian Education [?]. 5. The Call of our Times to Youth. 6. Can the North Carolina Conference afford to surrender its privileges and lose its opportunity to defend and support real Christian Education in Louisburg College[?]." Fifty years earlier, it would not have occurred to anyone in Louisburg, minister or layman, to write such a prospectus. In his insistent examination of what it means to educate people according to the precepts of the church, Wilcox was acknowledging the increasing secularization of the society. On what grounds does education meet the ways of thought (psychology) that are becoming prevalent? In the human psyche as described by John Watson or Sigmund Freud, is there a place for spirituality? How does one define spirituality in a secular society?

Education of the Young

On 3 May 1907 Quarterly Conference Records note the death of George Spencer Baker, for decades superintendent of the Sunday school. "His memory is precious ointment poured forth." Frank B. McKinne accepted the post. Baker was replaced as a trustee by M. Stuart Davis, who served as steward and trustee until his death in 1959 and was at times delegate to the district conference. Davis had grown up in the Louisburg Methodist Church, which he joined at the age of thirteen in 1890. He attended Duke and West Point and taught at Louisburg College when his father was president. The board meetings

sometimes took place in his office on the second floor of the bank building on the corner of Main and Nash.

Concern for the education of young people is apparent throughout the records of the Quarterly Conferences. In the fall a list is presented of young people who have enrolled in college or private school and where they have enrolled. The minister frequently mentions having preached the "education sermon" that year. On 12 August 1907 L. S. Massey, P.C., reported that "F. N. Egerton, Jr., and Fred W. Hicks have been attending Trinity College; Elliott Egerton has been in Trinity Park School; Miss Eleanor Cooke has been in Greensboro College; Misses Bettie and Fannie Boddie have been attending the State Normal and Industrial College, and a number have attended the Louisburg Female College and the Graded School in town."

Sunday-school at the College. Quarterly Conference Records for 30 Oct. 1908 list Frank B. McKinne as Sunday-school superintendent for the Church but Mary Davis Allen for the College. "Our Sunday school at the Church shows loss by the College girls attending [Sunday] school at the College but there is an increase in the town element." This arrangement continued; on 21 November 1913 Mabel Davis was listed as College Sunday-school superintendent, and the average attendance at the church was 125, at the College 110; total enrollment was 300. Late in the summer of 1912, when there was no Sunday school at the college during vacation,"Miss Mabel Davis has had splendid success with a large class of young men which she organized several months ago." On 1 November 1912, "Miss Mabel Davis's afternoon class of young men is holding up in interest and doubtless doing much good" (Quarterly Conference Records).

In the fall of 1919 Miss Sallie Betts of the college faculty became Sunday-school superintendent for the college (Quarterly Conference Records, 17 October 1919). In 1931 Edward L. Best, Superintendent of the Sunday School, reported to Minister A. D. Wilcox a membership of 316.

A New Sunday-school Building. At the Quarterly Conference meeting of 3 June 1912 there was "talk" of building a "Sunday-school room." A committee was appointed: M. Stuart Davis, David F. McKinne, and W. H. Pleasants. (Both Davis and Pleasants were sons of fathers of the same name active in the church in the preceding century.) Frank B. McKinne was added on 21 February 1913. On 13 August 1913 the records indicate that the sum of $4000 was needed to build the Sunday-school rooms, and the work would be done in the summer and fall (presumably of 1914). Borrowing was authorized at the

meeting of 23 April 1915. This structure functioned until replaced in the late 1950s by the Blount Fellowship Hall.

When Minister A. D. Wilcox referred to the improvements in the building on 8 February 1915 ("The improvements in the building have given us a good plant at a cost of about $7200") he probably referred to the new building and some alterations in the sanctuary as well.

The need for additional space in the sanctuary was noted in connection with the plans for a modern Sunday-school building; the Sunday morning congregation filled all available space (21 February 1913). M. S. Davis, architect of the new building, was authorized on 21 September 1914 to remove the partition in the back of the church, which separated the sanctuary from the old Sunday-school rooms. The change may not have been made at this time: In the "last week of July 1927" the stewards discussed "dividing the Sunday-school room in front of the church" into three classrooms, using "permanent instead of temporary partitions." Again, the change was authorized. In the 1930s there were separate rooms in this area separated from the sanctuary when it was desirable by wooden curtains that rolled up into overhead housing in the top of the old partition. A similar arrangement was provided for the (then) men's Sunday-school room to the left facing the altar. Thus subtractable space was available for the congregation at main services, an arrangement that lasted well into the 1940s.

The Church Library. The church maintained a library of 311 volumes, and the record book survives. The books are listed and numbered; Sir Walter Scott is well represented, some are religious works, many are adventure stories for children (*The Submarine Boys on Duty, The Pony Rider Boys in Montana,* etc.). Both adults and young people borrowed the books, and the record of withdrawals and returns extends from 1904 through 1912. These records are in many hands (in several years both early and late I recognize the handwriting of M. Stuart Davis; he once checked out for himself a book entitled *Homo Sum*).

Children's Church. As part of the regular morning service preceding the sermon, a "junior congregation" was customary during these years (21 February 1913). It was part of the regular morning service preceding the sermon. A. D. Wilcox on 21 November reported average attendance of 50 with an enrollment of 65. On 8 February 1915 Wilcox wrote that there was a junior sermon every Sunday: "unique and I think quite satisfactory."

Daniel Lane in 1928 (Quarterly Conference Records 24 June) wrote that, in keeping with the "fundamental principle" of the "church

being primarily an educational institution for the children and youth, we give one Sunday of each month to the children and young people." He has, however, "not yet been able to properly head up the auxiliary organizations in such a church service."

The Epworth League and the Youth Culture of the 1920's. In the bound book of printed forms provided by the organization of the Methodist Church for reports on quarterly conferences, a standard question concerned the number and existence of Epworth Leagues. In the 1890s the answer was always that the Louisburg church had none. A league was first organized in March 1900, as recorded in Chapter 4. The *Times* reported (9 March) that Dr. S. P. Burt had been elected president. According to the Times, the vice-presidents were Minnie Egerton, Mabel Davis, and Mattie Ballard; the secretary was William Richardson, Jr.; the treasurer was Bessie Kearney. The group met on Sunday evenings at 8:30. Announcement of a "Literary meeting" scheduled for 6 March 1901 appeared in the *Franklin Times* for 1 March 1901. "An Evening with *Ben Hur*" included a synopsis of the novel, a talk entitled "The Eastern Legend and its Embellishment by Lew Wallace," three readings and recitations, and six musical selections, two of them by the choir. Mrs. Kate Beckwith of the College presented one of the readings. The vice-president for the Literary Committee was Mariam N. Massenburg.

This particular League was a young-adults organization; in the coming decades, both youth and adult groups would be formed and reformed as interest in the Leagues fluctuated.

On 19 May 1913, A. D. Wilcox reported to the Quarterly Conference that "An Epworth League of more than 60 charter members has recently been formed. This grew out of the revival meetings which closed a few weeks ago. The membership of the League is composed entirely of young people of the church and the town. It promises to be a thriving society." However, the list of officers contains at least two adults: H. L. Candler, O. Y. Yarboro, Misses Mary Stuart Egerton, Maude Hicks, and Margie Macon, and M. S. Davis.

This Junior League appears to have flourished. But for the seniors the report for 25 September 1914 was not good. "The Epworth League, senior department, is [a] failure thus far. It is a question whether we shall try to continue it. But the Junior work flourishes" with twenty-four members.

A. D. Wilcox continues that the Knights of Ezelah was a thriving organization, and the stewards contemplated a similar organization for the girls. Quarterly Conference Records for 21 April 1916 reported that the Knights of Ezelah were starting an anti-profanity movement.

Habits viewed by the church as sins were increasingly being thought of as mores by the congregation.

Throughout 1915 the league's fortunes fluctuated; it "lacks leadership"; then it was revived and its progress was described. In the first quarter of 1917, Rev. N. H. D. Wilson reported that "both Epworth Leagues are missing the wise and faithful leadership of Miss Young, but Miss Sallie Taylor and Brother Russell Harris are very acceptably leading the young people" (Quarterly Conference Records). In October 1917 "The Epworth League is inactive, but will soon be reorganized"; Minister Wilson had been ill. Following the flu epidemic in the winter of 1918-1919, it was "doing well," with 40 members and an average attendance of twenty (Quarterly Conference Records, 28 April 1919).

The *Times* reported on 13 June 1919 that the North Carolina Epworth League Assembly to meet at the College the following week was "attracting a range of talent rarely seen in a young people's meeting." Musicians were to participate, as were ten ministers. The public was invited to the meetings in the College auditorium. For Louisburg College, the presence of two of the participants was prophetic of its future: A. D. Wilcox would be president during the 1930s and Walter Patten during the 1940s.

So significant was this League assembly that the *Times* published alongside its announcement an article by Mabel Davis, College teacher, entitled "Louisburg and Methodism." It begins, "The meeting of the Epworth League Conference in Louisburg next week stirs memories of other conferences held in and near Louisburg in the early days of Methodism." She deals with three conferences at Green Hill and subsequent ones in 1842 (on Nash Street), 1852, 1860, and 1895.

In spite of its varying fortunes during the early decades of the 20th century, the League seems to have been regarded as of the utmost importance, in part because of the stress on the young in the original prospectus of 18th-century Methodism, but perhaps also because of the lively secular youth culture of the 1920s. On 5 February 1928 Daniel Lane, P.C., describes successful League activity: "We have a college Senior Epworth League with 32 members doing good work." The pastor had just begun a study of the Handbook with them. An Epworth Hi League had been organized.

In spite of constantly renewed efforts to maintain Leagues for first one, then two, then three age groups, by 1929 Minister Lane and the boards were keenly aware of the possibility of losing the young people. On 14 July 1929 Lane reported that a Senior League had been revived after a long gap, "to save to the Church as many of our young people from the ages of 17-30 as possible after so long a gap of no organized or consistent and persistent effort to interest, hold and use [them] in the

Master's service." There are to be outings under Christian supervision. The Epworth League Assembly held at the College had just closed "the best session it has ever had." Three hundred were enrolled as credit students. "The President of the Assembly reports the best deportment in his six-years administration. We report this in defense of our much criticized young people." Conference League assemblies would become an annual summer custom at the College.

Further, there was a successful vacation bible school in the summer of 1929. Other churches participated, and the school enrolled 200 boys and girls ages six to sixteen. Pastor Lane had "instigated it" but was himself absent in a government hospital in Memphis TN at the time it was held.

Under Superintendent E. L. Best, in 1929 there were six departmental superintendents: Mrs. George Mead, Mrs. M. C. Pleasants, W. R. Parsons, Mrs. Ben T. Holden, Mrs. O. J. Hale, and Mrs. E. W. Furgurson. Enrollment was, with the College, 400 (Quarterly Conference Records, 24 February 1929). On 20 October 1929 Lane reported in the conference records "three fine leagues doing good work" and a Sunday school at the Church of 360, including the College since the fire of December 1928.

Intensified effort for young people of the 1920s may also be expressed in Mrs. A. D. Wilcox's organization of a junior choir. Her husband had begun a second term as minister beginning in 1929 and would in 1931 become College president.

Activities of the Congregation

The Missionary Society. Missionary activities during this period continued to flourish, as they had in the 1890s. In June 1909 the Womans' Home Mission Society of the North Carolina Conference held its conference in Louisburg June 1-4. There were sixty delegates present, and the public was invited to its sessions. The local committee in charge was made up of Rev. F. A. Bishop, Mabel Davis, Mrs. F. B. McKinne, and Mrs. J. A. Turner.

The Woman's Missionary Society and its departments did "very well," as Minister R. W. Bailey reported to the Quarterly Conference 24 March 1911. He congratulated the women. Only the church of Weldon, he wrote, paid more to the cause (among churches in the district), and that town was larger and richer. The Woman's Missionary Society reported on 11 November 1918 "We have four departments, as follows: Bright Jewels with 20 members; Young People's [Missionary Society] with 23 members, Wesleyans with 14 members, and the

Woman's Missionary Society with 53 members. Total 110." Records for 24 July 1914 report illustrated lectures on Cuba, Korea, and Africa.

In many Quarterly Conference Reports, the account of Missionary Society activities is the most detailed of all the reports. The very consistency and success of its efforts made its leadership apparent in the social-welfare efforts of the late 1920s and the depression.

In 1937 a "young women's and business women's circle of the missionary society" was added, and Mrs. J. G. Phillips, the minister's wife, was elected leader of the circle (Quarterly Conference Records, 11 July 1937). The Society reported to the Quarterly Conference on October 31 that because of the work of the young-women's circle, membership in the society had increased from 48 the preceding year to 72.

Fund-raisers. If the number of entertainments offered by the ladies of the church as reported in the *Franklin Times* is a dependable indication, there was a decline from the late-19th-century period. A musical at the Opera House sponsored by the Women's Missionary Society benefited the Foreign Mission Board, which urgently needed funds "to pay off mortgages for property owned in the Mission fields" (*Times*, 6 November 1908). Admission was twenty-five cents. During the next four or five years there were several entertainments for the benefit of the "new building at the College"; in these the Church participated, but the College staff was largely responsible.

In March 1909 *Little Women* was presented at the Opera House, the proceeds intended for the beautification of the grounds of the Methodist Church (*Times*, 5 March 1909).

Unbecoming Conduct. As before 1900, there was periodic concern about the behavior of the congregation. There were "some dancing and some drinking" noted in the Quarterly Conference Records for 18 April 1904. (All the while the *Franklin Times*, at that time still under the editorship of a trustee, carried ads for individual brands of potable alcohol.) According to Quarterly Conference Records for 22 October 1906, "Violations of discipline have been manifested in an epidemic of card playing during the quarter. This has been indulged not only in private but also in the form of card parties, and both by children and adults." The secular society was making strides, judging from this information from Minister L. S. Massey.

Minister F. A. Bishop noted on 25 January 1909 that "some of our people neglect the Sacrament of the Lord's Supper." And A. D. Wilcox, P.C., on 21 February 1913 was asked to speak to stewards who did not attend meetings; only three were present at that meeting. But

seemingly the most serious action was taken on 24 July 1914, when, according to A. D. Wilcox's report, "a committee was appointed to inquire into the advisability of asking some of our more sinful and worldly members either to return, live a better life in the church or to withdraw from its fellowship." This committee, whose members were not named, was to report "after another conference had been called." In his report to the 25 September 1914 conference, Mr. Wilcox wrote that the work of the church for the fall season had ellicited interest and enthusiasm, the congregations were large, prayer meeting was improving, and "the general situation is good if not entirely as we would like to see it." Things could look up in the church, even as worldliness seemed to advance.

Influenza. On 11 November 1918 N. H. D. Wilson, Preacher in Charge, reported in the Quarterly Conference Records, "Our Epworth League had been forced by reason of the going away of all of its officers to suspend a few weeks but has reorganized with new zeal. I ask the confirmation of Mrs. F. S. Love as President. The Sunday Schools have been suspended because of the influenza, but we hope soon to recover from the loss arising from this necessary suspension. . . . All church activities have been seriously affected by the epidemic but we hope to catch up soon." Unclear as is the reference to the "going away of all of its officers," it is certain that the epidemic had been in progress for several months.

Minister G. F. Smith wrote on 7 February 1919 under "General State of the Church" in the Conference Records, "The work of the church in all of its departments has been seriously interfered with by the 'flu' situation. Perhaps fifty families of the church have had it since I came [at the end of December 1918]. The result has necessarily been a small attendance at the League, Sunday School, Woman's Missionary Society, and the church services. We have not had preaching [these] last three Sunday nights." He lists the dead without noting whether they were victims of the flu: "J. A. Turner, one of our stewards, Mrs. Ella J. Webb, Mrs. F. R. Pleasants and Mrs. John Barrow have died." Nationwide the epidemic is reported as having begun to abate by November 1918 and as having run its course by spring.

Official Roll, 1903-1938. A number of stewards and trustees served for the better part of their adult lives, and frequently a steward also served as trustee at the same time. What follows is the official roll for 1903 in its entirety, with additions made in later years but not, in general, deletions, which are in any case rarely indicated. Quarterly Conference Records for the year 1903 list as stewards L. P. Hicks, W. H. Macon, R. Z. Egerton, M. C. Pleasants, J. J. Barrow, W. H.

Furgurson, W. J. Byerly, and W. B. Cooke. Trustees were W. H. Pleasants, Jr., George S. Baker, M. S. Davis, F. N. Egerton, B. B. Massenburg, M. H. Aycock, and L. P. Hicks. The list of stewards for 1905 omits some of these names but adds that of J. A. Thomas as a steward.

In 1906 P. A. Reavis was added to the stewards, and among the trustees there appeared Frank Ballard and Dr. S. P. Burt. M. S. Davis was district steward. E. Odum was added in 1907. In 1907 F. B. McKinne became Sunday-school superintendent and a steward. In 1909 E. W. Furgurson was secretary to the conference, and the M. S. Davis among the trustees is M. Stuart Davis, son of Matthew S. Davis, who died in 1906. D. F. McKinne first appears as a steward in 1911 and W. J. Barrow and A. W. Person as trustees.

On 21 November 1913 A. F. Johnson was listed as a visitor to the quarterly conference; Johnson was the new owner and editor of the *Franklin Times* following the death of James Adolphus "Dolly" Thomas in 1909. In 1914 the new name among the stewards was H. L. Candler, and J. L. Palmer became assistant Sunday-school superintendent to Frank B. McKinne. In 1915 R. C. Beck is added to the stewards, and F. N. Egerton (probably junior) appears among the trustees. Additions to the stewards in 1916 were E. H. Malone (son of Dr. J. E. Malone and Annie Fuller Malone) and G. W. Murphy; new trustee was W. E. White. In 1918 Malcolm McKinne was elected to fill a vacancy among the stewards created by the resignation of his brother David F. McKinne (upon marriage, Malcolm became an Episcopalian).

In 1919 the name of Edward Lee Best, county superintendent of schools, appears as a trustee. New stewards in 1920 were John W. Harris, L. S. Cottrell, C. H. Perdue and R. K. Person. The inclusion of women was new; two became stewards in 1921: Mrs. W. E. White and Mrs. D. T. Smithwick. "President of Louisburg College" is also listed as a trustee to be; it was apparently not yet known that the president would be L. S. Massey, minister of the church 1903-1907. Mrs. M. C. Pleasants is added as a steward in 1922, as was the sheriff of Franklin County, Fenner N. Spivey (whose son Fenner, retired from a Texas oil company, would be a trustee in the 1990s). Mrs. S. A. Newell would appear as a steward in 1923, as would A. W. Mohn, president of the College 1922-1929.

The Official Roll for 1925-1926 added Fisher J. Beasley, George W. Cobb, R. R. Kissell, and Janie (Mrs. Osmonde) Yarboro. For 1926-1927 the name of Ben H. Meadows is new among the trustees and W. R. Parson among the stewards. By this time it was customary for the presidents of the Missionary Society and the Epworth League to be present at meetings.

The Quarterly Conference Records also list on 23 November 1925 eighteen Junior Stewards, without indication that they were to meet with the board: Kenneth White, Marion Gardner, Elizabeth Webb, William Joyner, Eliza Newell, Francis Turner, Pearl Pearce, Mary Malone Best, Fred Hicks, Jr., Ernest Furgerson, Carl Allen, John Williamson, Richard Mohn, Donald Cook, Grey Egerton, George Wilcox, and Lucy Perry Burt. Some at least of these juniors would have been in their late teens or early twenties at the time. (Lucy Perry Burt was born about 1906.)

A drastic change in the make-up of the board was decided upon in 1928. A surviving record book of the board of stewards for 1927-1929 reports on 3 December 1928 the passage of a motion to the effect that one third of the Board of Stewards would be replaced each year "so that the entire adult membership would be employed in this work."

In 1929 Mrs. D. F. McKinne and J. R. Gantt were added as stewards with C. C. Alexander, president of the College. Asher F. Johnson, *Times* editor, became a steward in 1931 with Betty (Mrs. J. W.) Mann and J. A. (Al) Hodges. Additions for 1933-1934 were Carey M. Howard (brother-in-law of Al Hodges), whose wife Margaret Hicks Howard was church historian at mid-century, General Edward F. Griffin, Mrs. W. B. Barrow, and Maurice C. Murphy, son of G. W. Murphy, who appeared earlier, owners of the store where everyone shopped for groceries as late as the 1960s. Mrs. O. P. Fitzgerald (the minister's wife) was present as president of the Missionary Society, with Mrs. W. L. Beasley, Mrs. L. V. Parker, and Mrs. A. D. Wilcox in undesignated positions. In 1935 Mrs. J. A. Turner returned, and new names are Henry Holt and W. C. Strowd, principal of the Louisburg public school. The plan of augmentation of the board each year seems to have been carried out.

The roll for 1936-1937 added Rev. E. H. Davis as superannuate and Rev. D. E. Earnhardt, now College president; and the minutes noted the death of Rev. A. D. Wilcox. Lula Mae Stipe, Louisburg College dean of women, became a steward, as did Hugh H. Perry, F. G. Baker, and Hamilton Hobgood (later judge of the superior court and a trustee as late as 1990). S. C. Harris and Mrs. J. G. Phillips (the minister's wife) were present at subsequent meetings.

This list is neither exhaustive nor completely accurate. The Official Roll form was not regularly filled out. It does, however, reveal a major degree of continuity—of families, and especially, during these decades, of fathers and sons—in the structure of the church. The purposeful addition beginning in 1928 of three new members every year probably did, however, keep the board representative.

In the early decades of the station the activity of women was impossible to document in official records. Finally, in the 1890s the

Sunday-school record books show their numbers and predominance in the education of the young, and by 1920 they were present on official boards. In contrast to the apparently consistent successful functioning of the Missionary Society is the struggle for an Epworth League, the group perpetually fluctuating but eventually prevailing as a young people's organization. The presence of the name of the president of the League on the Official Rolls shows a gradual inclusion of young people on boards if not at meetings.

Revivals. During these decades revivals appear to have been an annual affair. L. S. Massey announced a revival for late September 1907 (*Times*). "It is designed to begin a series of meetings in the Methodist Church on the fifth Sunday of this month. Rev. Euclid McWhorter of the North Carolina Conference has been secured for these services. . . . While these services will be held in the Methodist Church, it is earnestly desired by the pastor and membership that all the churches of the town unite with us in this work. We . . . trust that the Christian people of the town will work together for the upbuilding of the Master's kingdom." On October 4 the paper reported that the services were "quite largely attended."

The *Times* reported on 8 October 1909 that a ten-day revival was about to begin under Rev. F. A. Bishop, whose term as minister ended the year before when R. W. Bailey was appointed to Louisburg. Mr. Bishop would be assisted by the Rev. E. H. Davis, then preaching in Goldsboro.

"Talk" of building a Sunday-school building was associated with a "gracious revival" in the term of service of R. W. Bailey (*Times*, 3 June 1912). The League was revived in 1913 because of the impetus provided by a revival in Minister A. D. Wilcox's term. In 1919 eleven days of revival meetings began on the fourth Sunday in September with W. W. Peele of Edenton Street preaching; G. F. Smith was preacher in charge at the time (Quarterly Conference Records, 17 October 1919). And in 1920, still in Smith's term, the Methodists and Baptists united in revival services (17 June 1920). An eight-day revival at Piney Grove was held in 1920. A "meeting" in April 1921 conducted by W. W. Peele, whose services were obtained by L. S. Massey, involved also a union session with the Baptist Church. A. D. Wilcox himself led a five-day revival in October 1922 while L. E. Thompson was minister.

Pastor Daniel Lane reported two weeks of meetings in the Quarterly Conference Records for 22 April 1928. "We have recently held a two weeks meeting with three services a day, one at the College and two at the Church, the pastor doing the preaching. All services were well attended. Both the student body and the Church membership were revived. Deep interest was especially manifest in the

College revival with four of the twelve in the College who were not members offering themselves for Church membership." In February 1929, under Mr. Lane, a "Go to Church" effort was mounted, following a successful "Go to Sunday School" movement, all culminating in a revival conducted at the church in April 1929 by Dr. Gilbert T. Rowe, Chairman of Christian Doctrine at Duke (Quarterly Conference Records, 24 February 1929).

In 1937 Dr. D. E. Earnhardt, president of Louisburg College, conducted a revival in the Church from September 26 till October 3 (Quarterly Conference Records, 31 October 1937).

Adult Sunday-school. Sunday-school for children received most comment throughout, but the figures concerning attendance doubtless include adult classes as well. In December 1928, Daniel Lane, minister, reported that the schools were doing well with the exception of the fact that the teachers did not always show up or give notice in advance that they would not be present (Quarterly Conference Records, 18 December).

In 1920 (Quarterly Conference Records 31 October 1920) the superintendent, Frank McKinne, faithful since 1907, commented on the businessmen's class, which, he wrote, maintained a different schedule from the other classes and did not use the same literature, which was "International." "While it is true that the business men's class holds together fairly well the attendance in this class is very disappointing, also this class seems very much inclined to run its own business and has segregated itself almost entirely from the main body of Sunday School, meeting and adjourning at will and with few exceptions never attending the opening or closing exercises of the school." These opening and closing services had been traditional for decades, with the superintendent usually leading the service. McKinne feels that a "change in leadership is advisable" and requests that a new superintendent be elected by the quarterly conference.

McKinne may have had trouble resigning. His name continues as superintendent, but there is no Sunday-school report in the Quarterly Conference Reports through 1922; there are only gaps where pages were torn out of the record book. (The record book for 1923-1924 is missing.) In 1925 the name of J. L. Palmer, who had been McKinne's assistant superintendent, appears as Sunday-school superintendent, and the businessmen's bible class was taught by B. H. Meadows. At the beginning of 1927 Edward Lee Best, superintendent of schools for Franklin County, succeeded Palmer. McKinne's resignation may also have been the end of traditional exercises combining adults and children which had opened and closed each Sunday-school session. Certainly in the years when I attended Sunday school in the Louisburg

church in the late 1920s and the 1930s, no one older than teenagers attended opening and closing exercises. At the time of McKinne's resignation, total Sunday-school enrollment was 149 and average attendance was 100.

Perhaps it is not unexpected that a group of businessmen as a Sunday-school class are seen here going their own way just as the 1920s begin. Is it also symptomatic of the times that their attendance was disappointing? Perhaps it was a sign of the rise of a new breed of businessman.

The Men's Bible Class, as it later came to be called, must have been the successor to this businessmen's class. T. A. Sikes, P. C., reported (Quarterly Conference Records 27 January 1931) that "Brother E. H. Davis is . . . a wonderful help by his presence and as a regular teacher in the Sunday School." Edward Hill Davis, retired from the Conference, returned to Louisburg and became the teacher of the men's class. He taught in the room off the sanctuary to the left facing the altar, where his picture hangs today. In 1932 Sikes wrote in the conference reports that "Brother Davis's Bible class is increasing in members and influence. They have the largest class that has been present at any hour of Sunday school for a number of years."

Church Music. Nothing was reported in Quarterly Conference Records about the choir during this period. Only one notice in the *Franklin Times* concerns music in the Church. On 4 March 1910 the paper reported that the "music committee of the Methodist Church has secured the services of Mrs. A. H. Fleming as organist until Mrs. J. E. Malone recovers. They are to be congratulated upon their success, as Mrs. Fleming's ability in this capacity is well known among our people." Mrs. Malone was recovering from having broken or dislocated a shoulder when she slipped on the ice on a sleety day walking from her daughter's house (Mrs. S. H. Parham) to her own. Anna Richmond Fuller Malone was the daughter of the writer of the valuable diary of the Civil War period and after; in her diary her mother reports that she had taught music before her marriage. Mrs. A. H. Fleming was Helen Williams, music teacher at Louisburg College during the administration of Matthew Davis and now wife of local dentist Arthur Hynes Fleming. Her daughter, Jean Fleming (Mrs. Sam) Maddox, resides in Louisburg in 1997. Mrs. Fleming's sister also taught at the College; both are present in the photograph of the faculty in 1905.

The records do not reveal the date when Janie (Mrs. Osmond) Yarboro became organist. It was probably before 1925, when she was first listed as a member of the board. "Miss Janie," who taught public-school music at Mills High School, retired as organist in 1959.

A new arrival on the faculty of Louisburg College in 1936 would be the leading figure in the music program of the Church for decades to come. Professor I. D. Moon, who taught voice and other subjects and whose wife taught home economics at the College, became choir director in 1937 (Quarterly Conference Records, 31 October 1937). The Moons, natives of Missouri and Kansas, came to Louisburg from Asbury college in Kentucky.

Committees and Training Groups. On 20 February 1927, Minister O. W. Dowd listed the following lay committees: Board of Lay Activities, Golden Cross Society, Superannuate Committee, Stewardship Committee, committee to circulate church literature, Missionary Committee, and conference representatives for April 1927.

During this year references occur to a "Standard Training School" which yielded credits for the church won by teachers as well as non-teachers of the Sunday school. Again, in March 1929 a "Countywide Standard Training School" was held at the College, apparently an interdenominational effort. Both appear to have been outgrowths of the "standard teacher-training school" launched in 1926 (Quarterly Conference Records, 26 March 1926). On 3 October 1926 Mr. Dowd reported as a successful project completed a "stewardship school in which about seventy enrolled," apparently a separate enterprise from the standard training school.

Throughout the first half of the century, special named groups inside the Church were organized but may not have been long-lived. The first, of course, was the Epworth League, which persisted in various states of vitality until about mid-century, when it became the Methodist Youth Fellowship. There were many others: the Knights of Ezelah, who started an anti-profanity movement; the Spiritual Life Group of the Woman's Missionary Society (1937), which itself read and promoted *The Upper Room*; the Bishop's Crusade of 1937, and the Vance-Franklin Young People's Union.

Notable Members of the Congregation. Sarah Richmond Long Shine died in 1845. In the 20th century her descendants were still among the notables of the congregation. Edwin Fuller died in 1870; his sister Annie Fuller (Mrs. James E.) Malone, lived until 1934. She and her brother married brother and sister James E. Malone and Mary Elizabeth Malone, the children of Dr. Ellis Malone. The two Fullers were the great-grandchildren of Grandma Shine. The two Malones whom they married were also great-grandchildren of Grandma Shine. And there were others. Daniel Shine Hill in the 19th century was her grandson; Pauline Hill Brooks was her great granddaughter. Edward Hill Davis (d. 1953) was her great-great grandson, as was M. S. Davis,

Jr., perpetual member of the board of trustees following his father's death and architect of the 1912 Sunday-school building.

Dr. James E. Malone, who married Annie Richmond Fuller, was Superintendent of Health for Franklin County. The couple were a cultural force in the town, as spokespersons for various organizations and as founders and members of reading clubs. He published a novel serially in the *Franklin Times*; she was organist at the Church. Their two sons, Edwin and James, were lawyers, Edwin a trustee of the Church. Dr. Malone died in 1928, Mrs. Malone in 1934. She was referred to in the Quarterly Conference Records as "Mother Malone," by many kinpeople in town as "Cousin Annie."

Their daughter, Nan, was married in 1909 to Edward Lee Best, superintendent of the Sunday school, principle of the Louisburg Graded School, and later superintendent of schools for Franklin County. In 1935 he became superintendent of schools for Mecklenburg County. The marriage ceremony was performed in the Malone home by the Rev. John London of the Episcopal Church (*Times*, 3 December 1909; perhaps the Methodist minister, the Rev. F. A. Bishop, was at conference at the time; he was not reappointed to Louisburg). The children of the Bests were Edward Lee, Jr., resident of Louisburg till his death in the 1980s, who married Ruth Jenkins of Franklinton, both active Church members, and Mary Malone Best, as a young woman a Sunday-school teacher at the Methodist Church.

At about the time of Dr. Malone's death, the Quarterly Conference Records note that his daughter-in-law, Mildred Watters (Mrs. James E., Jr.) Malone, joined the Church. Mildred Malone also held various positions in the Church, such as recording steward in 1957-1958; in later years, however, she became an Episcopalian. One of her services was to type for Louisburg College the library's copy of the diary, so significant to town and Church history, written by her husband's grandmother, Anne Thomas Fuller (Parrish).

Dr. Samuel Perry Burt, leader of the Epworth League in its earliest days, set up his practice in Louisburg in the 1890s. His wife was Viola Davis Burt; both were active in the Church. For several decades he headed the Franklin County Department of Health. Dr. Burt died in 1955.

J. R. Gantt, custodian of church property, received recognition in Quarterly Conference Records (30 March 1930) for having given many hours of work repairing and improving the church and parsonage at no charge to the Church. He had been made a steward in 1929. The stewards in the records for 1927-1930 expressed their appreciation and on 26 July 1930 made him trustee chairman for Church property. Mr. Gantt owned and operated a shoe-repair shop on Nash Street in Louisburg. He died in 1950.

On 3 November 1932 the Quarterly Conference Records noted the illnesses of L. P. Hicks and Mrs. W. E. White. On 30 September 1933 the boards passed a resolution honoring the two, both having died in the interval. L. P. Hicks was a merchant who had been a member of the board for decades. He was a member of the Hicks-Howard-Hodges-Furgurson enclave who had their homes on Happy Hill at the east end of Nash Street. Mrs. W. E. White was the wife of a furniture-store owner. She had been active in the Missionary Society and became a member of the boards with the gradual accession of women to positions in Church government in the first decades of the century.

R. R. Harris, as he was always referred to during his decades of service on the boards, was postmaster of the Louisburg post office. He died in October 1909 at the age of 63 (*Times*, 28 October 1909). Among his services in the decades preceding the turn of the century was maintaining a Sunday school at a rural church. He was twice married, and his daughter by his first marriage was Mrs. J. A. Turner, also a devoted member of the Church. His second wife was Ina Mann, who lived in the house (demolished to make way for the present brick parsonage) on Main Street next to the then parsonage. She died in 1951.

James Adolphus Thomas was the editor and owner of the *Franklin Times*. E. H. Davis's statement that he was "known well over the state" was proven at the time of his death. The paper quoted tributes to him from newspaper after newspaper in the weeks following his death. According to the *Twin County Echo* he was four times vice president of the North Carolina Press Association and twice its president. According to the same newspaper, he was also, in addition to his service to the Church, secretary of his Masonic Lodge (*Times*, 10 September 1909). Thomas was 54 at his death. The Honorable F. S. Spruill of Rocky Mount, formerly of Louisburg, is quoted as saying, "Mr. Thomas will be more missed than any man who has lived or died in Franklin County in half a century." The *Times* also printed an extended eulogy by then state attorney general and later governor T. W. Bickett (3 September 1909). The *Newberne Journal* in its comment stated that he "gave the best of himself to his community." Josiah W. Bailey of Raleigh, later a state senator, wrote that Thomas kept the people of Franklin County together and on the right track; he loved the Democratic party (*Times*, 29 October 1909).

Among Thomas' descendants in the Louisburg Methodist Church in the 1990s is one of his great grandsons, Joseph A. Pearce, Jr., organist and historian.

Asher F. Johnson, who had worked for "Dolly" Thomas for thirteen years, bought the paper in December after his death (*Times*, 17

December 1909). He also became a trustee of the Louisburg Methodist Church. Johnson married Sadie Norman Thomas, the daughter of "Dolly" Thomas. Four of his children, Adelaide and Elizabeth, with Fred and Asher, Jr., for many years owned and operated the *Franklin Times*.

The Depression and the Business Milieu

The depression of the 1930s elicited more comment in the Quarterly Conference Records than did the Civil War. Further, the church's response to it was described before the word itself was used. In the records for 4 January 1931 A. D. Wilcox, P.C., reported that Sunday-school work continued "with good attendance and a fine spirit." He then proceeded to describe the Sunday school's way of celebrating: "The Welfare Christmas tree was as usual a success. Many gifts of food, clothing and toys were made to the poor. $18.00 in cash was also used in purchasing food for the needy." This may have been, it is true, the "usual" Christmas event of pre-crash days; on 16 December 1928, Minister Daniel Lane reported, "We are having our Christmas program, a welfare tree, tonight, in which we are having the children to give rather than to receive. These material contributions given in the true spirit of Christ go to needy families in and around Louisburg. Special services and attention [are being given] all the inmates of our fine County Home. The S. S. and Church gave a Thanksgiving offering of $50." The Sunday school superintendent reported in the Quarterly Conference Records on 20 October 1929 that "In addition to supporting an orphan, we have been helping to keep a worthy boy, William Joyner in Duke University ($20. per month)." Possibly supporting an orphan and a student were the more characteristic forms of giving in the previous decade. But in 1931 deprivation was far more general.

For the third quarterly conference of 1932 Minister T. A. Sykes reported that the Sunday school and the League were doing well. However, "It would be impossible, I suppose for any preacher in this day to say that the work of the Church is ideal. It seems the morale in all departments of endeavor is far below normal. The Church is no exception. We believe if our people would rally to the Church as they should we could render a better service to our God. Some of our people are very faithful, others are not. We are praying for a better day." In view of the fact that there had been a recent series of meetings with large congregations and much interest manifested, it would seem that only the "times" can be the explanation for the low morale. But the word has not yet been used.

In the records of the fourth quarterly conference for 1932 on 3 November, Mr. Sykes applied the term to the times. "This Church in common with all others has been hard hit by the depression. Louisburg and Franklin County it seems, are in greater distress than almost any other community. Finances will be woefully and deplorably short along all lines. We have fairly good congregations. The sacrament of the Lord's Supper is well attended. We have all been abnormally under the spell of trying times, neither pastors, or people have done their best for which we are all sorry. We look to the future with hopes of a better day. May God richly bless Louisburg Church and all its members."

Beginning in 1933, however, the Rev. O. P. Fitzgerald took a different tone. There were excellent congregations on Sunday and also for mid-week prayer. Repair and renovation was going on, he wrote, but the promised report of financial specifics was not entered. On 30 September 1933 "Our Church is in a most satisfactory spiritual state. Large congregations attend the regular services. Our meeting just closed was well attended thru-out the week. Our people are in a very hopeful and optimistic spirit about the welfare of the Church." The two Leagues were thriving, the Sunday school was "almost overcrowded with many new college students attending again." "We expect to report all finances paid in full at Conference." Roosevelt had not yet been elected.

New forms of charitable activity were adopted. The Women's Missionary Society reported cooperating in a campaign for "Octagon Soap wrappers for Orphanages." Although the Mission Study Class reported focus on China and "Eastern Women," there was now a Christian Social Relations Committee, members of which "have visited the jail, the Community Hospital, the County Home, the Convict Camp, distributed food and clothing among the needy, visited the sick and strangers and sent messages of cheer and love to those in distress and sorrow. This Committee has also assisted the negroes in our town in some work they were trying to put across." (The wording reflected the racial tenor of the times. But at least the assistance was given in the unnamed project.) This committee had worked with the YWCA, the "PTA Welfare Board," and the Red Cross. Mrs. Fitzgerald superintended the work.

The Missionary Society had always given its attention to orphans, to lay visitation, and the financial needs of various departments of the North Carolina Conference. But the "times" seem to have resulted in a form of social activism directed toward a greater variety of people and those specifically deprived by the depression.

Quarterly Conference Reports are seldom so detailed and comprehensive as this one for 30 September 1933. As Minister O. P. Fitzgerald was less specific in subsequent reports, his sense of the

general wellbeing of church and community is hard to substantiate. And a Missionary Society report did not appear with each Quarterly Conference Report; when they did appear, they were often too general to reveal reasons for optimism.

Nevertheless, responsiveness to conditions of the society at large, in part an inheritance of the depression, will appear in church-community relations for much of the rest of the century. When largely displaced by government programs and prosperity, its form will change (Care and Share, the Yolanda Jones Center, etc.).

This era of the history of this congregation reveals another kind of responsiveness of the church to society, one that is complex and hard to evaluate. It began with a very different society, as compared to the preceding one, for the church to respond to.

In August 1909 the local paper announced a meeting of the newly formed Chamber of Commerce. The first meeting, on 27 August, was a success, according to the report; some Church officials and members were involved, Frank McKinne, for example, and M. Stuart Davis. Clearly the Chamber and the business culture it represented were seen as the coming thing, good for everyone. There would be regular meetings. On 1 October 1909 the Chamber had a speaker, and just as the paper pushed for attendance at the meetings, the Chamber pushed Louisburg College. The business culture subsumed the interests of the community. On the evidence of various *Times* accounts, the Chamber would have to be restarted from time to time over the course of the century; a business association was in action in 1969, and the Jaycees were apparently the most active of these organizations in later decades (Fuller).

In the years around 1910, further, the Louisburg Baseball Association received considerable front-page attention. Organized mass entertainment was the coming thing.

Social life changed its style and form, too. Beginning in the first decade of the century, parties and dances were more frequently reported than religious occasions. For example, on 20 August 1909 the paper reported a "german" held in Louisburg. The dance in the opera house became the stylish social event; in August 1907 the paper reported dances and houseparties in both Louisburg and Henderson. These were not, of course, public dances; the paper lists the couples of single persons who attended, the stags, and the chaperones. These social events were designed for young singles; married people qualified only as chaperones. Often the german was given in honor of a young woman visiting from another town. Such events had occurred before the turn of the century, it is true, and for an earlier generation of young people, but they took on a different emphasis in the early decades of the century. Now there are newcomers; but there is also much overlapping

of the old-family social figures of the 19th century and the new business culture. Under the old system, name and family were understood to accord status; now a need developed to formulate distinctions, chief among which was being popular with people who were popular. Bridge clubs were important and often reported in the *Times*, one of them calling itself the "Smart Set" Bridge Club. Although it would be 1928 before the country club would arrive, first as a golf course, later as a clubhouse and swimming pool (Joyner), these exclusive social events suggest its nature and emphases.

It is not possible to mark a time when the old agrarian society became passé and the new business culture became dominant. The farm persisted into the age of agribusiness, and business had existed with the plantation economy. Because of the continuity of names and families in small-town Louisburg, the socio-economic stereotypes of aristocracy and bourgeoisie are not accurate to describe the change in culture of the town. Nor would the concept of "Babbittry," to refer to the personality and character of the businessmen in Sinclair Lewis's novel *Babbitt*, accurately describe the shift in character and emphasis for the people wearing the old names and the new character. One reason why this is true is the emphasis on education in Louisburg. Another is the Southern setting itself. Of course there were merchants and bankers in both periods of the town's life. But note that all these categories ignore the craftsman, who persisted in the town and was significant to the Church: Gantt, for example, who repaired shoes, and Hardwick, who operated a machine shop. Further, a person steeped in social prejudices formed well before the Civil War would have had occasion to complain that "bottom rail had come top" many times before these decades of the 20th century, in view of the fact that every "level" had its newcomers. What happened was that a new attitude prevailed among both old and new inhabitants.

The shift was taking place in all likelihood when Frank McKinne resigned as superintendent of the Sunday school because the men's class went its way regardless of the traditional structure of worship in the Methodist Sunday school. It would be convenient if he had been old-family Louisburg and if the class could be shown to be dominated by newcomers. McKinne and his two brothers Malcolm and Dave were in fact newcomers to Louisburg from an old family in Princeton NC. The three moved first to Goldsboro and then to Louisburg, where they owned a hardware store, and became "leaders in financial, commercial and merchantile" affairs (Fuller). The wives of David and Frank were notably active in the Methodist Church, Mrs. Frank McKinne being memorable as the most significant Sunday-school teacher of the early decades of the century (Elizabeth Allen and Louise Egerton Passmore, both born in the first decade of the century, named her first as the most

notable and best remembered teacher). But the shift to the business culture was taking place even if the stereotypes did not apply.

The style of worship changed, too. Earlier, when the Church and the agrarian society were interlaced and mutually dependent, town church members maintained Sunday schools in country churches, and when there was no service in town, many townspeople went to the churches a few miles out in the county. But as the town became the dominant economic unit, the sense of oneness with the churches outside town seems to have faded, and few functions are shared with the county churches. The automobile made travel easier, but the town people rarely went out of town to church.

As we saw in the case of the Sunday school, mutual dependence of business establishment and church resulted in modifications of the old style of worship. The larger difference, however, appears in the falling away of the passionate response of the communicant to the word. According to his inheritance, the 18th- and 19th-century Methodist saw himself in terms of his sin and the path he must take to achieve forgiveness. That achievement, through the love of Christ, was emotionally heightened in such accounts as have come down to us (Jesse Lee's was such an experience, overwhelming him as he worked in the field in a troubled state of mind). Such passionate conviction gave its possesser the faith and the energy needed to face the wilderness and the unknown. It supported its possessor in his move from Great Britain or Germany to the colonies, from Virginia or Pennsylvania to North Carolina, from Louisburg to Nashville, Marietta, or Tuscaloosa. Green Hill is an example, moving to Tennessee when he was in his late fifties, leaving a prosperous agrarian establishment and facing the founding of a new economic unit in a strange and recently opened territory. Even at that age, the vigor that had produced his revolutionary activity as well as his contribution to Methodism would not allow him to remain established in the settled territory without outlet in pioneering, evangelism, or revolution.

This kind of intensity was not needed to open the store in the morning and trade with townspeople and farmers. What was needed now was the sense of connection and community; one was less on one's own in many aspects of one's life; one was surrounded by people, except in remote farming communities, where the old styles of worship persisted until telephones and automobiles ended isolation. The loneliness of the pioneer was replaced by the abundant social contacts of the townsman, and the church now laid the groundrules for interconnection and created the means of communicating them. Even if the inner core of one's being harbored Jesse Lee's distress of mind, the evidence of accomplishment by the new definition would appear in the form, style, and quality of the perpetual contact with one's

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fellowman. In Louisburg, Green Hill's name persists in the Green Hill Country Club.

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Chapter 6

Midcentury Expansion: 1940-1970

The Ministers and the Numbers. The Congregation and World War II. The Official Roll. The Crusade for Christ. Activities of the Congregation: *Committees and Commissions. Work and Study Projects. Building Programs. Revivals. Lay Organizations: WSCS, MYF, MM. Recognition. Music: The Choirs, the Organ. Gifts. The Scouts. Church School. A Service at Green Hill. Names*. The Church and the College.

The 1940s brought World War II, the end of the depression, eventually a new economic world: Louisburg College was populous with veterans, and once again there was "money in circulation." The Church burgeoned in the decades following the war, more strikingly in the intense and varied activities of its members than in numbers. In general the numbers in these periods increase with the population, but they are still hard to interpret: many ministers began their tenure with reform of the membership roll. Probably, also, no minister wanted his term to end with an appearance of decline. However, dependably, membership increased gradually over the decades.

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The Ministers and the Numbers

During the thirty-year period 1940-1970, eight ministers served the Louisburg Methodist Church. They were Forrest D. Hedden, 1940-1944; J. M. Culbreth, 1944-1947; Allen C. Lee, 1947-1951; Ernest R. Clegg, 1951-1954; George W. Blount, 1954-1957; Herman S. Winberry, 1957-1961; Kelly J. Wilson, Jr., 1961-1966; and Norwood L. Jones, 1966-1970. Vassar Jones, 1970-1974, is the transitional figure into the 1970-1995 era. In this very lively period of the Church's history, the activities of these ministers will appear in connection with their programs during the years of their tenure except in the cases of Forrest D. Hedden and J. M. Culbreth, the reason being that official board records and quarterly conference reports for the years 1940-1947 are, at least for the time being, lost to view in the Church's archives.

The membership as reported in Quarterly Conference records in 1937 was 403; in 1948, 485; 1949, 480; 1950, 497; 1951, 517; 1953, 528; 1954, 556; 1955, 578; 1956, 593; 1957, 599; 1958, 402 (197

"removed by action of Quarterly Conference"); 1959, 419;1960, 417; 1961, 421; 1962, 414; 1963, 425; 1964, 436; 1965, 445; 1966, 464; 1967, 463; 1968, 477; 1972, 470; 1973, 484. Figures for any year vary with the time of year of the report and the extent of correction of rolls undertaken.

The Congregation and World War II

According to the brief history written by the Rev. Norwood Jones in the late 1960s, fifty-nine members of the congregation served in the armed forces. Indeed, a framed list, hand printed and decorated by an American flag in watercolor, presents fifty-nine names. As they are not in alphabetical order, it is quite possible that the names were added in groups as the members of the congregation enlisted. The ink itself indicates that there were at least two separate group entries, ten names at the end being perhaps later enlistees.

One member of the congregation lost his life in the war. He was *S/C James H. Joyner,* who was killed in action in the Normandy beachhead of 8 June 1944, one year after his enlistment in the Navy. As a small boy he was memorable as a singularly lively and engaging youngster visiting his older brother's classroom. The pulpit lamp was given by his family in his memory (Jones). He was the younger brother of *W. Douglas Joyner,* who trained in the Navy Pre-Flight School at UNC in Chapel Hill in 1943. Douglas became a public-school teacher and retired as director of audio-visual and media services for the Wayne County schools. Douglas has served in various leadership positions in the Louisburg College Alumni Association.

Perhaps the most notable names were those of *Edward F. Griffin* and *Hamilton Hobgood*. Griffin was a general of the army who saw action in the Battle of the Bulge in Belgium, 1944-1945. After the war he practiced law in Louisburg. His wife was Mildred Scott, daughter of Julia Pleasants Scott, whose father was W. H. Pleasants, the son of that newspaper editor and Church trustee active in the Church and town in the middle and late 19th century. Of the same family was *Francis Pleasants.*

Hamilton Hobgood grew up in the Bunn area and came to Louisburg as a lawyer, having obtained his law degree at UNC in Chapel Hill. In the army he was active overseas in legal services, and upon his return he was elected a judge of the superior court. He was perpetually a trustee of the Church. Franklin County honored him by naming for him the annex of the courthouse built in the 1990s. His son Robert is also a superior-court judge active in the Church. Hamilton Hobgood's wife Margaret Stallings was for decades a leader in the

Church, notably of children and Scout activities. And the names of his other two children, Betty, now a teacher in Orange County, and Charles, a lawyer, recur in youth group activities.

Two homes of members of the congregation displayed four red stars representing four family members in the armed services. On Church Street, in the Beasley household, all four siblings enlisted. These were the children of William Lee "Levy" Beasley and Susie Macon Beasley. Both Beasleys and Macons were Franklin County families of long standing; Cranford ("Foots") Beasley, one of the many brothers of Levy, was a steward of the Church during these decades, and Susie belonged to the same Macon family as Caroline Macon (Mrs. Earle) Murphy. (The fact that the four names are not presented together on the list again suggests that names were added in at least two groups depending on time of enlistment.) The four were: *William Lee Beasley, Jr., Joseph Macon Beasley, Glen Beasley, and Eleanor Beasley.* Eleanor, the youngest of the four, entered the Woman's Army Corps; she was a registered nurse trained at Duke. After the war she married Taylor Dodson, and both were active in the Church during their period of residence in Louisburg in the 1950s. William Lee, oldest of the four, became a first lieutenant in the Army field artillery; he served in the European theater. Joe Macon enlisted in the Navy in a ship-repair unit; he served as an electrician on the USS *Zeus* in the Marshall Islands of the South Pacific. Glen was an Army sergeant in the Medical Corp in the Pacific. None of the five now lives in Louisburg, but Glen and Eleanor have both within the past decade returned to Louisburg College for alumni events. After the war, William Lee and Joe Macon opened a contracting business in Jacksonville; Glen is an interior decorator in Winston Salem.

A second home displaying four red stars was that of Louis Barnes Bowden, Sr., and Emma Rebecca Boswell Bowden. The Bowdens were originally a Warren County family who had moved to Louisburg and became members of the Church in the 1930s. Of their five children, all four boys joined the navy: *Palmer Bowden, J. W. Bowden, L. B. Bowden, Jr.*, and *O. S. Bowden* ("Boswell," as he was known to his schoolmates). Louis B. Bowden, Jr., made a career in the navy and returned to Louisburg upon retirement; he now (1998) resides on North Main Street, and his wife's brother, Herbert Davis, is active with the Methodist Men.

The list includes a number of Louisburg College faculty and relatives of members of the administration. *Lawrence Patten* was a son of Dr. Walter Patten, president of Louisburg College, as was *Brooks Patten*, who enlisted as a chaplain. *Stanley Patten*, also a relative of Dr. Walter Patten, was a student at the College in the early 1940s. *James Byerly* taught piano and voice at the College and directed the band.

When he returned from service he entered the real-estate business in his hometown of Lexington NC. He returned to Louisburg College for the fiftieth reunion of the class of 1942, which included a band reunion. Alumni in 1998 are honoring him by naming for him the orchestra pit of the auditorium. *Luther Raymond Taff* was chair of the English Department of the College. Upon his return from service, he married Virginia Peyatt, teacher of drama and English at the College, earned his doctorate in education at UNC, taught in the Department of Education of UNC, and resided in Chapel Hill. *John Burwell Woodall* taught languages at the College; he had earned bachelor's and master's degrees from Duke. Upon his return from service he got his Ph.D. in history at Columbia University and pursued a career in college teaching. His father was Preston D. Woodall of the North Carolina Conference, and his parents retired to Louisburg while Burwell taught at Louisburg College. Burwell Woodall played the organ for church services when the regular organist, Janie (Mrs. Osmond) Yarborough, was absent. Woodall's knowlege of French determined his service unit; his war experience included parachuting at night into a field in Normandy to work with the French Resistance. His brother *Preston Woodall* was also a member of the congregation who enlisted; he was a resident of Louisburg for only a short time. *John Cameron* was the coach at the College. During the war he trained in the Navy pre-flight school at UNC in Chapel Hill. Like Byerly, Cameron was honored fifty years later by his appreciative students of the Louisburg College class of 1942. By the time of his death in 1995 he had returned on several occasions for alumni events.

Al Hodges, Jr., his younger brother *John*, and his cousins *Cary Howard, Frank Hicks*, and *Ernest Furgurson, Jr.*, were descended from the Furgurson who built his house on Happy Hill at the end of Nash Street. Cary's mother was Margaret Hicks Howard, Church historian at mid-century. John's son Ray in the 1990s maintains his father's insurance agency in Louisburg and is a trustee of the Church and of Louisburg College, as was his father. Ernest Furgurson, Jr., was the son of Ouida (Mrs. Ernest) Furguson, Sunday-school teacher; he became a lawyer and practiced in Williamston after the war. Frank Hicks was the son of L. P. Hicks, Louisburg merchant.

Ben T. Holden and his younger brother *John Holden* were the sons of two active church members, trustee Ben T. Holden, lawyer, and his wife, who was superintendent of the Sunday school during the 1930s and 1940s. Both sons became lawyers, but neither settled in Louisburg.

Wilson Spivey and *Fenner Spivey, Jr.*, were older and younger sons of a long-term sheriff of Franklin County. Fenner worked for a Texas oil company until his retirement, when he returned to Louisburg, first to

live in the family's former home on North Main Street and then to occupy a new home near the country club. He and his wife Fran have both been active as trustees of the Church.

Another pair of brothers who served were *William Barrow, Jr.*, and *Joseph J. Barrow.* The Barrow family had long been active in the Church. William retired from the Navy, lived in Pensacola FL, and worked in real estate. Two Pergerson brothers make a fourth pair: they were *Douglas Pergerson* and *Russell Pergerson*. The family resided at the Person Place, and their father owned a barber shop on Main Street.

Yet another pair of brothers were *Hugh H. Perry, Jr.*, and his younger brother *Edgar Lee Perry*, grandsons of Nicholas Perry of Woodleaf, descendant of Nicholas B. Massenburg. Edgar Lee returned to Louisburg and worked in real estate, living with his mother in the house next to the Massenburg place.

William T. Person, Jr., and his brother *Glenn Person* were a sixth pair of brothers from the congregation who enlisted. Billy served in the army air corps. Glen married Nancy Carlisle Griffin, daughter of Gen. Edward Griffin, and worked for International Harvester in Greensboro.

Hugh W. Perry, Jr., was the son of Gladys Vick (Mrs. Hugh W., Sr.) Perry, who was active in the Church. He attended Louisburg College, graduated from West Point, pursued a career in the army, retired as a colonel, and resided in Florida until his death in 1998. His younger brother, *John Uzzel Perry*, also served in the armed forces.

Ben Massenburg was a descendant of Nicholas B. Massenburg of Woodleaf. Nicholas named one son Benjamin Ballard for a local lawyer; Ben Massenburg was his grandson.

Daniel Miles McFarland was a son of Frances Smithwick and a grandson of Dr. Daniel T. Smithwick, local dentist and trustee of the Church, as was his wife, Evelyn Macon Smithwick. His father, Francis McFarland, was a member of the North Carolina Conference. Dan lived with his grandparents while attending Louisburg College. After service in the army he completed his bachelor's at UNC Chapel Hill and got his Ph.D. at the University of Pennsylvania. He taught first at Barton (then Atlantic Christian) College in Wilson and then at James Madison University in Virginia, from which he retired. Dan died 1 January 1999.

Edward Lee Best, Jr., was a descendant of the Shine-Malone-Hill-Fuller connection. After serving as town clerk, E. L. Best succeeded Mortimer T. Harris as post master.

Thomas Cheatham Alston, Jr., a grandson of "Captain Phil" Alston, a Louisburg notable of a Warren County family, was a teacher in the North Carolina public schools. *Eaton Holden* was the son of Sid

Holden, who came to Louisburg from Youngsville. Eaton is the brother of Margaret Holden Freeman and the uncle of Martha Freeman (Mrs. Charles) Davis. Eaton's work is interior decoration in New York City. *Hubert Harris* was the brother of Betty Harris (Mrs. Warren) Smith. Adversely affected by his war experiences, Hubert died in early middle-age, having worked in the meantime for Pleasants' drug store. *Dayton Hardwick* was the son of the owner of a machine shop at Church and Nash streets; after service in the Navy during the war he became a labor-union representative. *Allen Cobb*, whose mother was Alba Allen, a daughter of Will Allen, became district attorney for New Hanover County NC. *James E. Finch* was the son of Marguerite Finch Spencer, who operated a Louisburg beauty shop.

Lee Johnson was owner/manager of the Western Auto in Louisburg. His widow and daughter Mary Lee Johnson Rose reside in Louisburg in 1998. *William H. "Bill" Herman* was a younger son of Fred L. Herman, manager of a bottling plant. *Grover Harris, Jr.*, the son of the warehouse owner, managed the movie theatre. *Hunter Harris*, brother of two locally well-known Louisburg citizens, Jessie Taylor Harris and "Buck" Harris, was a career army man who retired as a colonel. *Marion Grainger, Jr. ("Bud")*, was the son of Mrs. Elizabeth Morton Grainger. *William Andrews, Jr., ("Billy")*, whose mother was active in the Church, moved away from Louisburg after the war. *Jack Taylor* practiced law in Louisburg, married "Cricket" Collier, and died suddenly in middle age. *David Spivey*, who belonged to the National Guard at the outbreak of the war, pursued an army career, retired at 38 as a colonel, and resided in Washington NC. He was the brother of Betsy Lavender, who filled several church offices before her death in 1968. *Atwood Newell* lived in Ashboro after the war. *Karl M. Allen*, the brother of James and Stapleton Allen, married Grace Pruitt and worked in Louisburg for the Pruitt Lumber Company.

The Official Roll

The Church conference (whether annual or fourth quarterly is not noted) held 27 September 1949 yields the official roll for the year. The minister was Rev. Allen C. Lee, Rev. E. H. Davis was retired minister, and Dr. T. C. Amick was lay preacher. Dr. Amick taught math at Louisburg College.

Stewards in 1949 were Hamilton Hobgood, J. A. Hodges (father of John, who will soon appear on the roll), S. M. Holton (president of Louisburg College), Cary M. Howard (of the Furgurson-Hicks-Howard-Hodges clan; his wife was historian), Betty Boddie (Mrs. J. W.) Mann (she was also custodian of legal papers), S.

C. Mattox (manager of Leggetts department story, married to Jean Fleming, daughter of a former College teacher), Roger Mitchell (who would for years be in charge of building maintenance and grounds, succeeding J. R. Gantt, who died in 1950), W. J. Benton (owner of a furniture store; his wife Betsy sang in the choir until the early 1990's), George Davis (son of E. H. Davis; employed by the state in Durham), Edward F. Griffin (retired general of the army), Grover C. Harris, Sr., Harvey R. Strother (U.S. mail carrier active in the Church for decades; he died in the early 1990s), Ernest Thomas (*Franklin Times* manager under Asher Johnson; grandson of "Dolly Thomas," 19th-century editor and owner), Archibald N. Wilson.

Trustees were Cranford M. "Foots" Beasley (uncle of the four WWII Beasley enlistees), Lucy Burt (county welfare director, daughter of Dr. S. P. Burt), F. L. Herman (manager of a bottling company), W. E. Murphy, Jr., Marguerite (Mrs. Samuel M.) Washington, Mamie (Mrs. Ben) Williamson, and L. M. Word. Trustees whose terms were expiring were R. A. Bailey (electrician, husband of Gladys Beam), Dr. Samuel Perry Burt (county health officer), F. D. Culpepper (pharmacist in Boddie's Drug Store), M. S. Davis ("Reserve Lay Member"), Maurice C. Murphy (owner of Murphy's Grocery Store), A. W. Person (cotton broker), R. W. Smithwick (manager of Rose's Five and Ten, son of Dr. D. T. Smithwick), and Dan Bowers of Louisburg College.

President of the Woman's Society for Christian Service was Loulia Jarman (teacher of the seventh grade in the then Mills High School); communion steward was Mrs. S. J. Parham (daughter of Annie Fuller and Dr. J. E. Malone). Head of the Wesleyan Service Guild was Mrs. Genevieve Perry (College treasurer), and church-school superintendent was Mrs. M. L. Rowland (wife of the superintendent of schools for Franklin County).

The "Required Boards and Committees" were occupied as follows: Church Board of Education: S. M. Holton, Hamilton Hobgood, Ruth Jenkins (Mrs. E. L.) Best, Jr., Taylor (Mrs. Joseph) Pearce, M. L. Rowland, B. B. Massenburg, Rev. Dan Bowers, Mrs. A. C. Lee, and Mrs. Arch Wilson. Church Board of Missions and Church Extension: I. D. Moon (choir director; College professor of voice and other subjects), M. S. Davis, John York (dean at Louisburg College), Loulia Jarman, Mrs. Genevieve Perry. Membership and Evangelism Committee: M. L. Rowland, Marguerite Washington, and H. R. Strother. Finance Committee: M. C. Murphy, A. W. Person, and George Davis. Committee on Pastoral Relations: A. L. Hodges, A. N. Wilson, and E. F. Griffin. Committee on Christian Stewardship: Dr. D. T. Smithwick (dentist, county historian), Roger Mitchell, and M. C. Murphy (grocery-store owner). Committee on Audit: George Davis, W. J. Benton, and S. C. Mattox. Committee on Records and History:

Loulia Jarman, Helen Smithwick, Virginia Foster. Committee on Hospitals and Homes: Lucy Burt, Mrs. A. W. Andrews; Mrs. F. D. Culpepper. Committee on Cooperation: Mrs. B. B. Massenburg, Alberta Davis (daughter of E. H. Davis; teacher of sixth grade at Mills School), Mrs. W. C. Boyce.

Ten committees remain to be listed. Committee on Visitation: Maude (Mrs. A. L.) Hodges; R. A. Bailey; H. R. Strother, Virginia Pleasants, Ruth (Mrs. Ernest) Thomas, B. B. Massenburg, Margaret (Mrs. Cary. M.) Howard, Mrs. Betty Mann, M. C. Murphy. Committee on Temperance: Grover C. Harris, Lee Johnson, R. W. Knott. Music Committee: I. D. Moon, Janie (Mrs. Osmond) Yarborough, Ruth (Mrs. Edward Lee, Jr.) Best. Parsonage Committee: M. C. Murphy, Ruth (Mrs. Ernest) Thomas, Susie Meadows. Committee on Church Property: Roger Mitchell, M. S. Davis, A. N. Wilson. Committee on World Peace: Mrs. A. N. Wilson, Mrs. George Davis, Mrs. D. E. Hardwick. Committee on Good Literature: Ruth Merritt (Professor of English at Louisburg College), Nellie (Mrs. I. D.) Moon (teacher of home economics at Louisburg College), Mrs. T. C. Amick. Committee on Poor Relief: Lucy Burt, C. M. Howard, Alberta Davis. Ushers: Ernest F. Thomas. Nominating Committee (submitting the foregoing report): C. M. Howard, S. C. Mattox, F. D. Culpepper.

E. F. Griffin was recording steward.

At the conference held 26 September 1950, there were few additions. M. S. Davis was a steward as well as a trustee. Joseph A. Pearce, R. A. Bailey, Myron Pleasants, and W. L. Beasley (father of the enlisted four) are added, and Mildred Watters (Mrs. James E.) Malone replaces her sister-in-law Mrs. Parham as communion steward. Caroline Macon (Mrs. Earle) Murphy and Mrs. Wyatt Thayer appear among committee members.

The quarterly conference of 10 September 1951 added as stewards Earle Murphy (postal employee), R. A. Bailey, Lee Johnson (Western Auto store manager/owner), I. D. Moon, Herman Murphy (owner of the Murphy House restaurant), D. F. McKinne, M. M. Person, Jr., and Myron Pleasants. Nellie (Mrs. I. D.) Moon was head of the Wesleyan Guild. New among committee members were Mary Burt (Mrs. Maurice M.) Person (Education), Virginia Pleasants, and Evelyn Jenkins (Mrs. John) Williamson.

New for 1952 were stewards John Hodges, James Malone, Evelyn Williamson, and Mrs. Roger Mitchell. Cathryne Woodlief was president of the Methodist Youth Fellowship. On the four commissions, new names are Emily Partin, Mrs. Edward Carlyle, Phyllis Bailey, A. C. Ball, Eleanor Beasley (Mrs. Taylor) Dodson, Miss Carrie Wagstaff, R. W. Knott, and Mrs. John Lloyd (wife of the doctor). Susie Meadows appears on committees the following year.

Additions to the stewards in 1953 were Roger A. Kornegay, whose wife taught art at the College, Dr. John Lloyd, Robert L. Andrews, and Eleanor Beasley (Mrs. Taylor) Dodson. George High and Lonnie Shuping were new on the board in 1954, and Nina Oakley was M.Y.F. president. 1955 added the names of W. W. Thayer (lumber dealer), L. K. Thompson, and on the commissions Anna Green Partin, Buddy Thayer, with Carolyn Pergerson for the M.Y.F. and John R. Shillinglaw for the education commission. Among the ushers new names appeared: R. Jones Beasley (again, an uncle of the four), Charles G. Oakley, H. Edward Carlyle, Hoke Steelman, D. C. Day, Dr. B. L. Patterson, Dr. A. J. Holton, and Allen Shearin. On committees new names were Herman Spencer, Mrs. L. K. Thompson, Mrs. B. L. Patterson, and Mrs. Tom Wilson.

1956 brought Darrell Perry, Charles E. Ford, and Dr. Taylor Dodson, as stewards; Patricia Wilson as president of the M.Y.F.; and on the commissions, Warren W. Smith (superintendant of schools). Pastor Advisory Stewards were Rev. Wade Goldston of the College and Dr. Cecil Robbins, president of the College. Linda Wilson (later Cottrell) was M.Y.F. president, then Susan Hill Blount; and on missions Frances (Mrs. Wilbur G.) McFarland (daughter of Dr. D. T. Smithwick, widow of a Methodist minister). Neva (Mrs. Festus) Fuller appeared on the parsonage committee and as ushers L. C. Hasty, C. Robert Benton, William Ariail, Frank Rose, Reid Ford, Buddy Thayer, and Jack Avent.

In 1957 J. B. Hight was added as a steward; he was the contractor for the new fellowship hall. Also added were James S. Sanders of Gold Sand, Robert M. Hicks (later Sunday-school superintendant), Horace Kerman as president of the men's club, and the Rev. Walter McDonald of Louisburg College as advisory steward. Marla Gupton was M.Y.F. president. James L. Ivey became chairman of the adult division of the Education Commission. The committees added Joyce (Mrs. Walter) McDonald (in music), and Virginia Pleasants.

In 1960 Nellie (Mrs. I. D.) Moon joined the stewards, Betty Hobgood was president of the M.Y.F., and Margaret (Mrs. Hamilton H.) Hobgood headed the M.Y.A.F.

In 1961 the stewards added Mollie (Mrs. Morise) Evans, Ludie (Mrs. J. B.) Hight, Umphrey Lee (Professor of English at Louisburg College, husband of Rose Malone, who was daughter of Edwin H. Malone, long a trustee), Lee Furr, Robert Sutton, William Wilson, Frank Mitchell, Charles Fuller, Francis Pleasants, Wilson Clay, Russell Pergerson, and Dr. Marvin Pleasants (dentist). Anna Fuller Parham (Mrs. N. A.) Sinclair became communion steward, Olga (Mrs. James) Ivey chair of evangelism, and Dr. Gunter Sommer (Religion Department of Louisburg College) was an "other Methodist minister"). To the commissions were added Mrs. Louise Pruitt,

Virginia (Mrs. William T.) Dement, Roland Horne (College staff), Sarah Richardson (College staff), Freddie Johson, Jones Parham, and Margaret Wheless. Also to the commissions were added Mrs. Wayne Benton, Mrs. Norman Chadwick, Mrs. Helen Grant Stephenson, Mrs. Cecil Robbins, Norman Chadwick, and Flora (Mrs. Allen) DeHart, all of the College. To the committees were added Margaret Holden (Mrs. Numa) Freeman, Mrs. Frank Mitchell, and Mrs. Dorothy Clay.

In 1962 the president of the M.Y.F. was Robert Hobgood, and new names on the commissions were Mrs. C. H. Trotter, F. L. Herman, Mrs. Jim Terry, Mrs. W. T. Dement, Mrs. Norman Chadwick, Mrs. Caroline Murphy, and Bob Andrews.

Bob Andrews became a steward in 1963, and Mary Anne (Mrs. M. M., Jr.) Person was president of the W.S.C.S. In 1965 Betsy Lavender, Dennis Saunders, and William Beckham were added to the stewards, and to the comissions Mrs. R. A. Bailey and David Daniel (minister, of the College). Beth McDonald was president of the M.Y.F. In 1966 J. H. Ihrie III, Robert Butler (College) and Grady Snider (College) appear among the stewards, on the commissions Mrs. W. W. Smith, and on the committees Robert John Versteeg (drama professor at Louisburg College; resident minister). Gertrude Winston was president of the Wesleyan Service Guild, Matt Person of the M.Y.F.

Captain James H. Brown of Louisburg College joined the Official Board in 1967 with Mrs. Wilson Clay, Margaret (Mrs. C. M.) Howard, Mrs. Anne Hutchinson, William Nagle, Stillman Scott, and Betty (Mrs. Warren) Smith. New names on the board in 1970 were Evelyn (Mrs. John) Williamson, James A. Williams, Virginia Southerland, James R. Grady, Nathan Cole (retired army captain; first wife was Virginia Howard), and Thomas Riggan (principal of Louisburg High School). Cynthia Shillinglaw was youth representative on the Council of Ministries, and Rev. Russell Stott was added to the committees.

In 1973 the list of nominees for Church offices included the following new names: Ivey Bolton, Mary Bryant, Alicia (Mrs. Robert) Butler, Linda Wilson (Mrs. James B.) Cottrell, Martha (Mrs. Charles M.) Davis, Kenneth Davis, Edith M. (Mrs. Kenneth) Davis, Craig Eller, Mrs. Vivian Fuller, Mildred Scott (Mrs. Edward) Griffin, Mrs. Grover C. Harris, Dean Holton, James Lanier (College administration), Eugenia May, Mrs. J. B. Perdue, Dr. Mac Ricketts (Professor of Religion, College), Mrs. Mac Ricketts, Donald R. Richardson (College), Dr. William Rose (veterinarian), Mrs. Dennis R. Saunders, John Smith, Mrs. Sidney Stafford, J. Russell Versteeg (youth member of Council on Ministries), John R. Watson, Mrs. Frank Wheless, B. N. Williamson, Jr., John P. Williamson, Jr., and Mrs. Hugh H. Wilson.

This list is an attempt to present the names of people who held Church office during this period. It is necessarily inaccurate: the records are incomplete; the method of compilation was comparison of Official Board lists to note additions rather than reprinting each annual report. Official rolls for earlier periods covered by the history may be more accurate because they involve fewer names.

The Crusade for Christ

The Church's themes for the immediate post-war decades are revealed in the "Crusade for Christ," a four-year program adopted for the Methodist Church by the General Conference of 1944. The movement grew out of the "Crusade for a New World Order," which the hierarchy of the Methodist Church in general and the Bishops' Council in particular formed in 1942 to seek a path for action in response to the perception that "Never before has so much sorrow, desolation and utter destruction come to so many people" (Leiffer, p. 518). After "much searching of the heart among Christians as to what the church must do to meet the need and challenge of this time," the Crusade embodied the Church's response and its expectations concerning the post-war world (*Franklin Times*, 26 January 1945). The program had five objectives: First, it was to raise $25,000,000 for world relief and reconstruction to be used to assist the hungry and homeless, to reconstruct mission property destroyed in the war, and to meet the needs of shifting populations and other post-war conditions in our own country. The Louisburg Methodist Church was to raise $1500.

The second objective was to continue the effort begun in the Crusade for a New World Order "to write Christian principles into the peace settlement." The third objective was to renew the emphasis on evangelism. "Evangelism is the growth of God's kingdom here on earth. . . . Evangelism is the principle business of the Christian Church." Education for stewardship was the fourth objective: "to lead us to interpret life as a trust from God to be used in his service." And the fifth objective was to increase enrollment and attendance in the church schools.

The Crusade was "opened in this church" on Sunday, 4 February 1945, and the Crusade Council members were listed in the *Times* account. Chairman was Dr. Walter Patten, President of Louisburg College. Secretary was Helen Smithwick. Members of the Council were William C. Stroud, principal of Mills High School; I. D. Moon of the College faculty; V. R. Kilby of the College faculty, Mrs. Ben T. Holden, long superintendent of the church school, F. D. Culpepper,

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pharmacist, and Pastor J. Martin Culbreth. The committees of the Crusade were Finance, Evangelism, Stewardship, Church School, and Publicity; their members were W. C. Stroud, Lillie Mae Braxton (County Extension Service head), F. D. Culpepper, H. R. Strother, E. F. Thomas, A. W. Person, Marguerite (Mrs. S. M.) Washington, Festus M. Fuller, Mrs. Walter Patten, Caroline (Mrs Earle) Murphy, May Holmes (Mrs. M. S.) Davis, Mildred (Mrs. James E.) Malone, I. D. Moon, Mrs. E. F. Thomas, Marybelle (Mrs. George) Davis, Mrs. L. V. Woodleif, V. R. Kilby, T. C. Amick, and Ruth Merritt. Ten teams of two persons each were to visit the membership of the Church to raise funds.

The success of the Crusade resulted in an expansion of its goals. By 1960 the quadrennial programs had such diverse and far-reaching emphases that they were seen as encompassing every conceivable goal of the Church (Leiffer). Evangelistic and ecumenical emphases predominated, for example, "evangelistic outreach by personal witness" and "working for world peace." In 1948 the second quadrennial program was called "Advance for Christ and His Church." According to this program the individual congregation chose the specific "Advance Special" opportunities for donations.

The printed form filled out by the Louisburg church's Commission on Missions ("Prepared and edited by the Council on World Service and Finance") first asked whether the commission had "studied the missionary program of the General and Conference Boards of Missions" in order to choose projects and next asked what "Advance specials" this church had assumed. For the period October 1955 to April 1956, Carrie Wagstaff, chair of the commission, listed as Advance specials: "College in Alaska $20. Student Day $10. Race Relations $10. Advance special directed by District superintendent $15. Havelock Meth. Church $30." A Methodist college in Alaska persisted as an object of contributions from the Louisburg church. On 7 March 1957 the Commission on Social Concerns, illustrating the continued concern for world order and relief of suffering, listed among its goals world peace and social and economic relations (family, recreation, and "economic welfare of Louisburg citizens"). Pastor Herman Winberry commended the members of this commission for their work.

In the minutes of the official board for 23 October 1956, the secretary, Ruth (Mrs. E. F.) Thomas, wrote that Pastor George S. Blount "announced that the program of the Methodist Church at large for the next four years will place special emphasis on the Local Church and Higher Education." This emphasis occurs, however, after more than a decade of stressing ecumenical and evangelistic causes as represented in the advance specials and the crusades. So successful had been these crusades that attention, as Blount reported, could now turn

homeward. On 22 January 1957 this emphasis was the subject of a "discourse" by the Rev. R. Grady Dawson, District Superintendent, who then congratulated the board on having obtained Bishop Cushman to conduct "our season of evangelistic services on April 7th -10th."

The mimeographed Louisburg church budget for 1957-58, following "Ministerial Support," which is the main item of expenditure, lists Benevolences as the second category. World Service and Conference Benevolences include the Methodist Home for Children ("7% of the money raised by our Church for the year 1951-52 . . . goes to the Children's Home. We care for over 200 children.") $650; Church Extension ("building of new churches in areas where they are required because of population shifts") $362; College Sustaining Fund ("8% . . . to give a slight increase in salaries of college teachers in Church colleges") $675; Conference Youth Camps $119; Golden Cross ("hospital care for Methodist people") $119; Methodist Retirement Home $199; World Service ("60 % . . . to our conference agencies; 40% . . . to seventeen General World Services Agencies") $600. Total of the above, $2724. The Mission specials, Minimum Salary Fund, and District Work bring the total benevolences to $3238. (The budget print-out for 1960-1961 contains the same categories.)

Category III of the budget is "Our Local Parrish"—the non ministerial expenses of the Church. The grand total of all expenses was $12,196. Benevolences tend to look homeward, but World Service, though diminished, is built in. For example, on a multilithed statement of goals, undated but filed with 1957 building plans, local concerns predominate. First comes "Freedom from Alcohol," with reference to a Blueprint for Temperance Action. Second is World Peace (formation of an active peace committee and periodic propaganda such as films, literature, and speakers). Third is Social and Economic Relations, stressing family life, recreation, and economic welfare of Louisburg citizens. Fourth and last is Health and Welfare, stressing cooperation with the P.T.A. in feeding school children, working with the local welfare agency in securing boarding homes for adults and children, and improving the shut-in program.

Similar proportions appear in a balance sheet dated June 1 - April 30, 1971, which lists receipts for the following conference specials: Kerr Lake, Reconciliation, Peruvian, Christmas Special, World Communion, Race Relations, One Great Hour of Sharing, and Liquor by the Drink.

Thus the activities that grew out of World War II dominated the Church's program for more than a decade. Gradually, local concerns took the forefront in the extraordinary activity of the congregation as reported in church records of the period.

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Committees and Commissions. In 1947 the official printed forms supplied by the Conference for the reporting of quarterly conferences called for a listing not only of those who filled the offices of the church but also for the chairs of committees. In 1949 the request was for those who filled "Required Boards and Committees." In 1951-1952 these boards were two: Board of Education and Board of Missions and Church Extension. The committees were Membership and Evangelism, Finance, Pastoral Relations, Christian Stewardship, Nominations, Audit, Records and History, Hospitals and Homes, and Cooperation. (There were more than a dozen optional committees.)

Reorganization of these committees was evident in 1953-1954, when the official form first called for "Required Commissions." The four commissions were the Commission on Membership and Evangelism, the Commission on Education, the Commission on Missions, and the Commission on Finance. Committees were listed as Nominations, Audit, and Pastor Relations. Under "Optional Commissions" the church simply listed committees, which were numerous. In 1961 two commissions were added: Christian Social Concerns, and Worship. The commissions persisted until 1970, when the term "work area" appeared and the official board was divided into the administrative board and the council of ministries. The "work areas" listed in Official Board records in 1970 were approximately the old commissions: Ecumenical, Education, Evangelism, Missions, Social Concerns, Stewardship, and Worship.

Work and Study Projects. Sunday 2 December 1945 was Family Day in the Louisburg Methodist Church. The goal was "to have our families represented one hundred per cent in the Morning Worship." Families sat together, and communion was offered by the minister, J. Marvin Culbreth (*Franklin Times*, 20 November 1945).

Concern for worldwide suffering demonstrated in the Crusade for Christ appears at times dominant, but it did not displace interest in the spiritual condition of the parishioner. Pastor Allen C. Lee's report indicates that the Methodist Sunday Evening Fellowship, instituted in late 1949, studied the subject of "Learning to Live by Faith" between November 1949 and June 1950. Simultaneously, on 1 November 1949 the treasurer's report lists support of the "World Service Sustentation Fund," Overseas Relief, and "Suffering and Service." And in June 1952, the Woman's Society for Christian Service offered four study classes, two of which were on Africa. While they sent clothes to Korea,

they also offered services at the "County Home" (Franklin County Home for the Aged and Indigent). Ernest R. Clegg was pastor.

The WSCS listed five "courses studied" on the official report form for June 1953 to May 1954: Jeremiah, Life and Task of the Church around the World, Spanish Speaking Americans, Alcohol, and Heritage and Destiny. The Commission on Missions, responding to a question on the official report form concerning "projects for Christianizing the total life of the community," indicated that the Commission had "made a survey and participated in visitation" in 1953-1954. Mary Anne (Mrs. M. M., Jr.) Person was the chair making both reports. Alcohol, evangelism, community life, other countries and cultures, "Indian Americans," and eventually drugs recurred. A socio-economic theme appears in 1955: Christianity and Wealth, and God, Man, and the City.

In January 1956 Pastor George Blount taught "a class for teachers and workers in personal evangelism" on Sunday afternoons. Race Relations Sunday was observed. In August 1956 Professor Walter McDonald, new at Louisburg College, offered a New Testament course on Wednesday evenings. A missionary from Africa spoke in 1957, and the church took an offering for Hungarian relief during that country's revolt against the Soviet Union. In May 1960 the WSCS studied Luke, Africa, and the UN, with a guest speaker on the United Nations. In January 1962 Pastor Kelly Wilson arranged special programs on South America each Sunday night for a month. In April 1962 a Spanish fiesta was directed by Flora B. De Hart of the Louisburg College English Department, with Prof. Wagner, Spanish professor at Louisburg College, as speaker. Other study projects were Christian Missions in Southeast Asia, the working of the Methodist Church at the UN, and handicapped persons. In May 1962 the Commission on Missions reported that Rev. Wade Goldston of Louisburg College had offered two sessions on the meaning of suffering.

Along with concern for other countries (Angola, Algeria, Japan, etc.), race relations, alchoholism, civil defense, the "Prisons and Parole Programs," handicapped persons, and the "working of the Methodist Church at the UN," Franklin County was an object of concern. The Social Concerns Commissions set as a goal "Personal Work and help to those in any manner of distress and unhappiness in this community." In 1968 affluence and poverty as a Christian dilemma prompted a series of presentations by the Missions Commission, including a panel moderated by Mary Anne (Mrs. M. M., Jr.) Person on Gordon and Gunther's book *The Split Level Trap*. During a period of intense activity by the Social Concerns Commission, Robert Butler, of Louisburg

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College, was chair and Lucy Burt was vice-chair. The pastor was Norwood Jones.

Two series of Sunday-night services reveal the level and nature of the concerns of the congregation. In 1957 Minister Herman Winberry described a series of four programs at which attendance ranged from "a low of 42 to a high of 131." Those offering the programs were Dr. John Carlton of Duke Divinity School; Dr. Cecil W. Robbins, president of Louisburg College; the Louisburg College Glee Club; Rev. Linwood Blackburn, Missionary to Africa; and the Rev. Gunter Sommer, professor of religion at Louisburg College. In 1968, on four Sunday nights in February during the tenure of Norwood Jones, the Commission on Missions (Zelda Coor of Louisburg College was chair) offered the Reverend John Allen of Epsom on the ecumenical movement; a panel discussion moderated by Roland Horne of Louisburg College on the subjects of church and state, with General Edward F. Griffin; church and community, with local attorney Charles Davis; and the church and the individual with Wayne Benton and Norwood Jones; an MYF reading of a play *Drum, Hammer, and Cross*, by Verne Rossman, on three movements in Japan—Christianity, communism, and Soka Gakkai; and a discussion by Dr. Cortland Smith of Louisburg College on Japan, its traditions, customs, and recent changes. ("Dr. Smith spent three years in Japan as a chaplain with the U.S. Armed Forces.") Films on the major denominations in the United States were shown as a "foundation for dialog."

These work and study projects are intended as representative of about twenty years of the Church's concerns and pursuits. Yet even these seem inadequate to suggest the intense activity and purposefulness of the congregation during this period. Further subjects of concern were sex education, the Viet Nam war (Wayne Benton of Louisburg College spoke), and "compliance with the law concerning integration" (school-board attorney Edward F. Yarborough spoke). The Church supported a mental-health center then being established in Franklin County ("A survey has shown that Franklin County is first in the number of patients in the State Hospitals, and it is second in the number of alcoholics being treated") as well as the migrant ministry of the North Carolina Council of Churches. In 1962 L. C. Hasty led an audio-visual workshop. In addition to showing films, the Church went on the radio. "Advance Specials" persisted from the crusades of the late 1940s. A subcommittee on "Evangelism in Depth" promoted rededication to Christ.

The work of pastors in ministerial organizations is noteworthy as well. Pastor Herman Winberry attended a nine-day ministers' clinic at Duke in the spring of 1958. Norwood Jones functioned as secretary to the Conference Board of Pensions, Chairman of the Emerging Aid

Fund, and Vice-Chairman of the Conference Brotherhood. Minister Jones also conducted a revival at Hill-King Memorial Methodist Church in October 1967. Kelly Wilson, Jr., attended the Institute of Higher Education at Vanderbilt University in the summer of 1961 plus the "conference program of Evangelism at Louisburg College." In 1962 he was director of Family Life Education for District 1. He and Mrs. Wilson attended the National Conference on Family Life in Chicago in October. He was also state Family Life Committee Chairman. Mr. Wilson in 1965 spent a week at a "Jurisdictional conference on the Adult Education Program preparing a new curriculum in adult education." He taught at two Christian Workers' Schools, in Durham and Charleston, South Carolina, and spoke at the North Carolina Family Life Council in Charlotte, a "Christian Family Faces Family Problems" conference in Durham, and the Conference on Family Life in Charleston, South Carolina. Vassar Jones was a member of the Board of Trustees for SEMAR (Southeastern Methodist Agency for the Retarded) and the Conference Division of Health and Welfare Ministeries. He was also Chairman of the Franklin County Council on Mental Retardation and Committee on Aging.

Building Programs. In the 1950s and again in the 1960s the Church undertook to erect significant new structures. The two projects were conceived as part of one large undertaking, and planning began on 10 October 1954, when the congregation "voted, with no dissenting votes, to undertake a building program which would include a new church school building and a new parsonage." On 30 January 1955 at a quarterly conference the Church authorized the trustees and building committee to proceed with the program. On 13 November 1955 the cost estimate was $68,000, and a quarterly conference on Sunday 11 March 1956 authorized application to the Board of Missions of the annual conference for financial assistance in the program amounting to $8,000 over a period of four years.

The Building Fund "moved along slowly," Pastor Blount reported in 1956, and the Woman's Society for Christian Service held a harvest festival for the fund in the fall of 1956. Demolition of the 1912 building began 27 March 1957; Sunday school met at the College during the period. The architect was Charles Davis of Raleigh. The groundbreaking ceremony took place 26 March 1957 at 2:00 in the afternoon under Rev. R. Grady Dawson, District Superintendent, and Pastor Blount. "Little Joe Pearce" represented the children of the church, Patricia Wilson of the MYF the youth, and George Murphy, "one of the church's most loyal members," the adults. Some eight committees planned and executed the work. On 23 September 1957, as the building progressed, minister Herman Winberry praised three

people for work on the Educational Annex: Eleanor Dodson, Arch Wilson, and Roger Mitchell, whom he described as saints, suitable contemporaries for Abraham, Isaac, and Jacob. In 1958 the sum of $40,000 was borrowed for the education building.

Although George Blount had been reassigned to a Raleigh church in 1957, he and his wife made a contribution to the annex in 1962. On 27 July 1964 the Fellowship Hall was dedicated in honor of the Reverend Mr. Blount.

A new parsonage, agreed upon by the congregation in 1954, was already in progress. In February 1958 a fact-finding committee was appointed to report on parsonage living conditions with John Hodges as chair. In May 1960 the house and lot next to the old parsonage, known as the Detter property, were bought for $6,000. There was available a bequest from Ernest W. Furgurson, Sr., for $1,000 to be used for a new parsonage. Demolition of the old structures began in May, the minister, Kelly J. Wilson, Jr., and his family occupying a rented house, 107 North Elm Street, for the construction period. The contractor was a member of the congregation, J. B. Hight, the architect was James B. Edwards, and the cost was estimated at $24,724. M. M. Person, Jr., was chairman of the building committee. An Advanced Gifts Committee was appointed to work toward the financing of the new parsonage, according to official board records for 23 October 1961, consisting of the following: M. C. Murphy, M. M. Person, Jr., Umphrey Lee, Rev. Wade Goldston, Lucy Burt, Alba (Mrs. G. W.) Cobb, Marguerite (Mrs. Sam) Washington, Betty (Mrs. J. W.) Mann, Russell Pergerson, Dr. Marvin Pleasants, Arch Wilson, Roger Mitchell, John Hodges, and Dr. John T. Lloyd.

The building was completed by November 1962. The furnishing committee was made up of Mrs. J. T. Lloyd, Mrs. John Hodges, Jr., and Mrs. A. N. Wilson. An Open House was held on 10 June 1962, according to the *Franklin Times,* and the parsonage was dedicated and the mortgage note burned on 9 February 1986 (*Franklin Times*, 20 February 1986).

However, by 19 August 1969 the Church was again active, if not in building, in repairing and remodeling. The sanctuary was renovated in 1969. On August 11 a charge conference approved the undertaking, and in the course of repairs two services each Sunday were held in the Blount Fellowship Hall. Remodelling and renovation, according to a report to the Administrative Board, were done concurrently with roof framing. The architect was Harry J. Harles of Rocky Mount; the contractor was William C. Vick Construction Company of Raleigh. A loan was obtained from Waccamaw Bank, as reported on 3 November 1969. The congregation was able to return to the sanctuary in February 1970.

Revivals. Revivals and evangelistic services were abundant throughout this period, even if not always so called. MYF president Nina M. Oakley reported on 29 May 1955 that the members had "attended revival as a group." Pastor G. W. Blount on 23 October 1955 described plans for special services October 30-November 2 for "deepening of spiritual life of the Church" led by Dr. Cecil Robbins and the Reverend Wade Goldston. The events referred to occurred in the same year. In April 1956 "evangelistic services" were led by Dr. A. J. Walton of Duke Divinity at which six persons united with the Church (Quarterly Conference Records). Bishop Ralph Cushman held a revival 7-10 April 1957. Revival services the second week in March 1958 corresponded to services at all churches throughout the conference. Three College faculty and staff participated between 9 and 14 March: Allen S. DeHart spoke, and music was provided by I. D. Moon and Joyce McDonald with Janie (Mrs. Osmond) Yarborough, long-time organist at the Church.

On 10 May 1959 pastor Herman Winberry's report for the Quarterly Conference included a revival led by the Rev. A. Purnell Bailey, and by May 1960 Dr. Van Bogart Dunn, Dean of the Methodist Theological School of Columbus, Ohio, had led a revival. On 22 January 1962 Kelly Wilson announced evangelistic services April 23-27 1962, and a revival led by the Reverend Warren Petteway would start on 21 April 1963. On 23 May 1964 a revival was conducted by the Rev. D. E. Earnhardt, who was president of Louisburg College from 1936-1939. A revival held 31 October-4 November 1965 under Kelly Wilson had the title "Our Business Is People." Participants were local Methodist preachers, all associated with Louisburg College: David Daniel, Walter N. McDonald, Robert John Versteeg, and Gerald Shinn.

Rev. Norwood Jones announced on 25 March 1968 (Official Board Minutes) a week of services that appear to change the form of the traditional revival: "Services each morning would be over radio from 9:00 to 9:10; a prayer vigil each morning from 10:00 to 12:30—the women in charge on Monday through Thursday and the men on Friday; a sharing session each morning from 8:00 to 8:30—coffee and donuts . . . served. Mr. Jones urged us to attend all services possible and to invite others to come."

And in 1969 the Commission on Membership and Evangelism announced a revival for 23-27 March led by the Rev. Paul Bunn. Morning services were led by laymen.

Lay Organizations. The Woman's Society for Christian Service, the Methodist Men, and the Methodist Youth Fellowship were intensely active during this period.

In 1948 Mrs. Walter Patten, wife of the president of Louisburg College, was president of the WSCS. The organization numbered 21 members and the Wesleyan Service Guild 39, for a total of 60. It reported sending boxes to orphans, offering study courses, and entertaining a zone meeting. A. C. Lee was minister. On 10 September 1951 the organization reported "Paying on refrigeration for mother with small children whose husband is in prison. Helping ill member; repairing parsonage kitchen; clothed orphan. . . ." In June 1953, under Ernest R. Clegg, they entertained college students twice and gave a supper for the faculty, held services at the County Home, sent clothes to Korea, and held study classes. In addition to these services, they visited an Alcoholics Anonymous meeting in 1953-1954, added a study course on alcohol, and, in 1955, a study course on Indian Americans. The Harvest Day Festival in 1955 later became the bazaar. The group was reorganized into four circles in this year, named in honor of Evelyn Macon (Mrs. D. T.) Smithwick, Maude (Mrs. David) McKinne, Ouida (Mrs. Ernest) Furgurson, and Mary Burt (Mrs. M. M., Sr.) Person.

The WSCS sponsored evening services in January 1955 under minister George Blount, taking turns with the MYF, the Sunday school, and the Methodist Men. "God, Man, and the City" was added to their study courses that year. On 16 April 1962, Neva (Mrs. Festus) Fuller reported, a "Quiet Day for meditation and prayer" was held with surrounding churches. The WSCS held an open house for Louisburg College on 16 October 1962 and sponsored the Spanish fiesta that same fall, offered by members of the Louisburg College faculty. That year also they offered study courses on "New Churches for New Times" and "The Meaning of Suffering," led by Rev. Wade Goldston of the College Religion Department.

For the WSCS this high level of activity, suggested here rather than represented, was not new in this period; the Missionary Society had set the example in the days before the name change. It is noteworthy, however, that the group was reported to have served suppers to the Methodist Men's Club in 1964. And in 1967 they presented a check to the organ fund for $828.63, as reported by president Margaret S. (Mrs. Hamilton) Hobgood. In June 1972 the WSCS and the Wesleyan Service Guild became the United Methodist Women.

If the old Epworth League seemed perpetually in need of reorganization, the new Methodist Youth Fellowship seems to have grown steadily. According to Quarterly Conference records, in September 1948, Minister A. C. Lee, only recently appointed, reported the reorganizing of the "Youth Fellowship" into an intermediate and a senior group, to meet each Sunday evening. The "Methodist Student Fellowship," apparently for College students, met each Sunday evening under the direction of the Rev. Dan Bowers of Louisburg College. The

MYF intermediate and senior groups formed at that time met with Vivian Proctor, a Louisburg College student, and Carl Strickland, a College ministerial student. Phyllis Bailey was president. These groups attended a spring rally at Smithfield and a fellowship party at Murphy's cabin at Mitchner's Pond, with leadership from Ruth (Mrs. Ernest) Thomas, Mrs. A. C. Lee, and Mrs. B. B. Massenburg.

In 1953, Eleanor Beasley (Mrs. Taylor) Dodson was Counselor of the MYF; Ernest R. Clegg was minister. The MYF and the WSCS welcomed College students with a dance for faculty and students and an open house. In 1955 they reported attending a district rally at the Methodist Orphanage, planning a community Easter sunrise service, attending revival in a group, studying a Lenten Reading Project called "I Belong," and attending a workshop at Junaluska, as well as a rally and a retreat. Between October 1955 and April 1956 the MYF participated in a UNICEF Hallowe'en with other churches, sang community Christmas carols, held a New Year's Eve party and a Race Relations Sunday, and sponsored a car wash to help buy silver offering plates for the Church. Between May and September 1956 they reported mailing copies of POWER to members of the congregation in the armed services and to college students, holding a folk dance for College students, and showing five film strips, among many other activities. They focussed on alcohol in a meeting in October 1956. Presidents in 1956 and 1957 were Pat Wilson and Patricia Hicks, followed by Virginia Trotter. On 23 February 1958 they had a speaker and social hour; the topic was friends and friendship, and each member was to bring a friend.

In August 1959 the MYF had 26 members. In the first Quarterly Conference of 1959-1960 the MYF reports work on a project to support the poor. What developed was the "Welfare Project" reported 31 May 1960, when they had also been on a trip to Bugg's Island, held an open house for ball teams, a fun night, a Watchnight service, and home meetings. The MYF paid tribute to Evelyn (Mrs. John) Williamson for her support and leadership on 19 May 1960. President of the group in 1961 was Joe Pearce, Jr. In March 1962 the organization reported average attendance of twelve to fifteen per meeting. In 1963-1964 the president was Robert Hobgood, and other officers in that year were Kelly Wilson III and Martha Chadwick. Counselor was George High. For New Year's Eve, 1964-1965 the group held a party at the parsonage and had midnight communion. On 22 February 1965 Dennis Saunders reported three programs: Baptist views, by Rev. Aubrey Tomlinson, minister of the Louisburg Baptist Church; Presbyterian views, by Harold Smith; a Valentine supper and party given by four parents; and a discussion by Beth McDonald of teenage dating. In 1966 the group reported sixteen members.

The MYF presented a study group on education for sex and marriage in May 1968. During this year Pastor Jones and Mary Anne (Mrs. M. M., Jr.) Person led the senior group on Sunday nights.

During this period the MYF seems to have had active and successful decades, as this incomplete list suggests. Nevertheless, Pastor Vassar Jones, upon his arrival in 1970, reported that the youth movement in the Church was "dead," a comment that perhaps must be read in the light of the tendency of each new minister to report "apathy" and an inflated membership roll.

The Methodist Men, too, set records for activity. In the 19th and earlier 20th centuries, when the Missionary Society and its successor the WSCS were perhaps the most assiduous group in the congregation, the two boards themselves were made up essentially—earlier altogether—of men. In the 20th century, as has appeared, when the boards were no longer the exclusive domain of men, men developed their own organization and activities. Possibly the men's organization grew out of the time-honored 19th-century custom of sending a lay representative to the annual conference. In the 20th century came the lay leader, the lay rally, and the recognition of available lay speakers in the congregation, probably all the formalization of practices that had become familiar in the late 19th century. In 1952 John Hodges was lay representative at annual conference and in 1951 Samuel M. Holton, Louisburg College president, was lay leader; later, women were just as likely as men to fill both positions.

The relationship is illustrated in the report of M. M. Person, Jr., Lay Leader, on 22 April 1956, stating that one of several lay projects the preceding year had been paying the expenses of the president of the Men's Club to attend the Layman's Conference at Lake Junaluska. Others were "Special effort of Men's Club to attend district meeting," "erection of highway signs showing direction to church," and replacement of broken windows in the church steeple. John H. Hodges, Lay Leader, reported on 10 May 1959 that Layman's Day had been observed 19 October 1958, with guest speaker John Mears; Methodist Men's hour had been offered on Sunday morning radio; and 35 men had attended the annual District Layman's Rally in Raleigh 3 March 1959. In February 1957, and again in February 1958, the Louisburg delegation to the Layman's Rally in Raleigh was the largest there (31 in 1958). And in 1968, Norwood Jones reported a large delegation at the Layman's Rally. The lay leader reported in late 1959 a membership of 32 Methodist Men meeting monthly. In September 1960 lay leader Umphrey Lee reported 28 Methodist Men and a softball team.

The Methodist Men took their turn with the WSCS, the Sunday school, and the MYF in conducting Sunday-evening services in 1955, a

series which may have developed from the Methodist Sunday Evening Fellowship established in 1950. In his pastoral report to the Quarterly Conference for the latter half of 1957, Herman Winberry commended "a committee responsible for supporting, promoting, and evaluating our Sunday Evening Program." Four of the programs they presented are listed under work and study projects. Again, or still, in 1959 the Men had their "Methodist Men's Hour" on radio station WYRN.

In the 1950s, if not before, the lay leader filed a report with the chairs of committees and commissions of the quarterly conference. In 1957, for example, they reported as their project a playground for the Sunday school. The goal was achieved under the leadership of Robert Hicks and John York in 1961.

On 22 January 1958 the Commission on Social Concerns reported that the Men's Club had held a supper meeting at the home of the J. B. Hights with 31 members present. In November 1964 they held a ladies' night in the Louisburg College cafeteria, and in December that year they studied Genesis on Sunday nights. Such activities continued through the 1960s. In the spring of 1966, their membership at 24, they heard a talk on the abuse of drugs. In March 1967, Umphrey Lee reported for the Methodist Men an "interesting program . . . the Catholic priest from Wake Forest spoke." In April, Edward F. Yarborough, attorney for the Franklin County Board of Education, spoke on compliance with the laws concerning integration. In July the Methodist Men heard Dr. Courtland Smith of the College report on the Middle East crisis. In September Wayne Benton of the College spoke on the Vietnam War. In September 1968 Captain James Brown reported for the Methodist Men that Dr. Robbins had been their speaker, and in November of the same year Joe Farmer spoke on excavations in Israel the past summer. In May 1969 they heard Talmadge Edwards of the Franklin County Family Counseling and Education Center. During this time they were hearing a speaker each month, the Men reported.

The "No Silent Pulpit" program seems to have been a project of the Laymen and the Methodist Men. Lay speakers are listed in threes with each quarterly-conference report: In March 1957 Edward F. ("Jocko") Griffin, John York of Louisburg College, and Taylor Dodson. New names were added from time to time: in September 1964 added names were Hamilton Hobgood and Robert Hicks. "Layman's Day," 18 October 1959, featured guest speaker Dr. T. T. Jones of Durham; also on the program were John York, Umphrey Lee, and Bill Benton.

Recognition. In the records of the Official Board, members of the congregation were often recognized for service. The Board sent its "love and sympathy" to the Rev. E. H. Davis on 1 March 1951 because

of the illness that prevented his continuing to teach his men's bible class. In October 1953 the board moved that "E. H. Malone present to the next Quarterly Conference a resolution of respect in honor of the late Rev. E. H. Davis." Although still teaching in 1948, "Bro. Davis" died at Green Hill in 1953 at the age of ninety-four.

Pastor Herman Winberry on 23 September 1957 praised three youth directors for excellent service. They were James Ivey, Evelyn (Mrs. John) Williamson, and Marybelle (Mrs. George) Davis. (The Commission on Education reported on 15 May 1968 that Marybelle Davis had "resigned duties held for years as Superintendent of the Children's Division and of the Vacation Bible School.")

The Board paid tribute to M. Stuart Davis on 14 December 1959 following his death 3 December. He had served on the Board since 1907 and was the architect of the Sunday-school building demolished in 1957 to make way for the Blount Fellowship Hall.

Pastor Herman Winberry in his Quarterly Conference report 10 May 1959 wrote that the Official Board was "alive" under Warren Smith.

"Miss Janie Yarborough" Day occurred in August 1959. Mrs. Osmond Yarborough had played the organ at the Church for several decades. At a Sunday-evening event in her honor, she was "fed and clothed," as she put it in her thank-you note, and given a check for $50.

Thanked for their services in the construction of the new parsonage were M. M. Person, Jr., Chairman of the Committee, and Charles Davis for legal advice. Kelly Wilson, Jr., recognized the two on 25 June 1962.

A marble plaque was installed in the hall of the Education Building on 27 June 1964 in memory of George S. Baker, for many years Sunday-school superintendent over the turn of the century.

Roger B. Mitchell throughout these decades was manager of Church property and repairs. He was recognized for his services in the care of buildings and grounds on 28 September 1964 as well as on 24 January 1966. In addition, the Mitchells annually entertained the Church picnic in August on the grounds of their home on Highway 401 North.

The Official Board expressed appreciation to Betty Harris (Mrs. Warren) Smith for her years of service as Church secretary on 24 June 1968.

Music: The Choirs, the Organ. I. D. Moon became choir director within weeks of his arrival at Louisburg College in 1936. In 1948 he was listed as Director of Church Music. On 1 March 1951 Mrs. Dan Bowers, whose husband was associated with the College, was reported as having organized a junior choir. This may have been the "youth

choir" that sang at evening services in January 1955. In late 1955 Pastor George W. Blount reported that the "The choir has recently organized, electing a director, assistant director, and secretary." Between July and October 1956 I. D. Moon resigned as choir director, Joyce (Mrs. W. N.) McDonald became director, and Ruth (Mrs. E. L.) Best organized a junior choir. Joyce McDonald was paid five dollars per Sunday, or $260 per year. She was listed as Chairman of the Music Committee in 1964; she remained choir director until 1992, when she was succeeded by J. Craig Eller of Louisburg College.

For "evangelistic services" 23-27 April 1962, music was supplied by both I. D. Moon and Joyce McDonald.

A fund for organ repair was begun by 1959, when, according to Pastor Winberry's report, it contained $16.35. On 27 January 1964 it had "passed $2000," including a contribution of $500 in memory of Mrs. William A. Andrews. On 25 October 1964 Joyce McDonald gave a vocal recital for the benefit of the organ fund. She was accompanied by Anne Visor (Mrs. Herbert) Scoggin of the local Episcopal Church, and the recital raised $302.25.

A contract to rebuild the organ was reported in the Quarterly Conference records for 1965-1966. The cost was $8,310, part of which was borrowed from First Federal Bank. On 2 December 1966 architect Walter Burgess spoke to the Board on the remodelling of the choir and pulpit area. On 12 May 1968 pastor Norwood Jones reported that the organ had been renovated and a "new choir loft installed." The organ was moved out of the choir loft, situated to the left facing the pulpit, and space for the choir was expanded.

The Administrative Board on 20 May 1970 established a general Memorial Fund (to subsume, for example, the Parsonage Memorial Fund) from which funds could be borrowed. The Organ Memorial Fund was transferred to the Building Fund with general approval.

When Janie (Mrs. Osmond) Yarborough retired as organist in 1959 she was succeeded by Eloise Sorrell (Mrs. Cecil) Robbins of the College, who was in turn was replaced upon her retirement 1975 by Joseph A. Pearce, Jr.

Gifts. In 1948, when Minister Allen C. Lee was new, a set of Norton chimes was installed in the Church steeple. Records do not indicate whether the chimes were a gift or a purchase. Mr. Lee described them as a "source of worshipful inspiration" to the congregation and to the community. Norwood Jones gave an account of their later history: "Months later this atmosphere of worship and inspiration was shattered when about 2:00 a.m. there blasted forth from the Church tower, the popular rock-and-roll tune 'Shake, Rattle,

and Roll.' Soon thereafter the record-playing mechanism was broken, and there has been little initiative to have it repaired." (The chimes experienced another burst of official life in the early 1960s, but it was short-lived.)

Silver urns presented to the Church 21 May 1950 honored the memory of Evelyn Macon (Mrs. D. T.) Smithwick. They were presented by her family. In November 1961 Mr. and Mrs. Charles Metzer gave the kick-plates for the side doors of the Church school. In August 1962 Mr. and Mrs. James Sanders and Mr. and Mrs. Roger Mitchell gave the wooden guestbook stand for the foyer. A piano in the Church parlor was the gift of Mrs. William Andrews in 1963. Pastor Kelly Wilson, Jr., reported on 1 June 1964 that "the women" of the Church, presumably the WSCS, had paid $75 for a safe donated for the preservation of Church records. In January 1964 Robert Hicks made the metal railings for the front steps, charging the Church only the cost of materials.

The Scouts. In June 1957 Boy Scout Troop 555 was organized under the sponsorship of the Church. Chairman of the Troop Committee was Roger B. Mitchell, Scoutmaster was Rev. Walter N. McDonald, and his assistants were Joseph A. Pearce and L. C. Hasty. On 23 September 1957 McDonald and Pearce were praised for their good work with the Scouts by the Official Board. By May 1959 a cub scout pack had been formed. In September 1961 the Official Board set up a "committee to establish a scouting program." It consisted of Robert Hicks, Marvin Pleasants, and Minister Kelly J. Wilson, Jr.

In Quarterly Conference records for 3 Nov. 1965, the scoutmasters were named in the Pastor Kelly Wilson's report as John Collins and Hoke Steelman.

At an Official Board meeting 27 January 1964 permission was given for the Girl Scout troop to meet at the Church. The motion was made by Margaret Stallings (Mrs. Hamilton) Hobgood.

Sponsorship of the Scouts by the Church continues in the 1990s.

Church School. The Sunday school throughout this period had assiduous workers and good enrollment. Pastor A. C. Lee reported to the Quarterly Conference 13 September 1948 that the superintendents were M. L. Rowland, principal of Mills High School, later superintendent of public instruction for Franklin County, and John Perry, succeeding I. D. Moon, choir director, who had been made a steward. Mrs. Ben T. Holden, superintendent for nearly two decades of the primary, junior, and intermediate departments, had died in February, and Mrs. Tom Wilson had taken her place. The enrollment

was 137, "counting the College students enrolled with Hamilton Hobgood," and attendance ranged from a high of 82 to a low of 12. Forty-one had attended vacation Bible school.

The church school was closed to those under sixteen from 1 August till 12 September 1948 because of the incidence of polio in the area.

In October 1953 Minister Ernest R. Clegg reported that M. C. Rowland was still general superintendent of the Sunday school, and H. R. Strother was his assistant. In charge of young people was Eleanor Beasley (Mrs. Taylor) Dodson, and the superintendent of the children's department was Mrs. W. V. Woodlief.

Official Board records for 23 October 1961 report church-school attendance at 192 (at least on one Sunday). And on 28 May 1962 the Commission on Missions reported 169 in church school "one Sunday in May."

On 3 February1963 the Commission on Education reported that the church school was not increasing its numbers but the quality of the work was good. The superintendent was Robert Hicks, Olga (Mrs. James) Ivey was Membership-Cultivation Superintendent, and the church-school workers were James Ivey, Edna Pergerson, Marybelle (Mrs. George) Davis, Mrs. Walter Long, and Miss Gertrude Winston.

A church-school attendance of 297 was reported in Official Board minutes of 23 May 1966.

The Assembly at Louisburg College of Methodist young people was active and successful during this period.

A Service at Green Hill. On 20 April 1959 Rev. Herman Winberry and ten church members memorialized the Green Hill conference of 1785, in which Bishops Coke and Asbury, Green Hill, John King, and Jesse Lee participated, by taking communion at Green Hill. "We felt something of the faith of our Fathers who met 174 years ago in the same Upper Room." Those communing were Robert Hicks, George W. Cobb, George D. Davis, Lucy Perry Burt, Marybelle (Mrs. George) Davis, M. Stuart Davis, R. Aubrey Bailey, Roger B. Mitchell, Charley G. Oakley, and Herman Winberry.

Names. In spite of the many names of people active in the Church that have been included in the account of the 1940-1970 period, the list is incomplete. The historian is tempted to include every participant and every member; all were essential to the Church in these decades. Although a history cannot include all the names that belong to the annals, a few additions are desirable for the sake of continuity.

Member Mrs. S. J. Parham died in 1950; she was the granddaughter of Anne Thomas (Mrs. Jones) Fuller, the diarist. At the

time of her death, her son and daughter, Jones Parham and Anna Fuller Parham Sinclair, were active members of the Church, Jones being on the Official Board.

Eleanor Beasley Dodson and her husband Taylor Dodson moved to Louisburg from Bloomington, Indiana, in September 1951. Both held numerous church offices while he completed his Ph. D. Taylor Dodson held a position in physical education at Wake Forest College in Wake Forest and then in Winston-Salem. He resigned his Church positions in 1957 to devote himself to his post at Wake Forest.

William J. Benton served as Chairman of the Commission on Social Concerns in 1957. He owned a furniture store on Nash Street. Betsy Benton, his wife, who sang in the choir for some decades until the early 1990s, died in 1998.

Betsy Spivey (Mrs. Paul) Lavender, an adult leader of the junior-high fellowship with Julia Holt Kornegay in 1963-1964, was for some years secretary of the official board. Her aunt was Betty Boddie (Mrs. J. W.) Mann.

Ruth Willard Merritt had a biography published in a history of the Woman's Missionary Society of the North Carolina Conference (Everett, p. 375). Born in Winfall, NC, the daughter of a minister, Ruth Merritt attended Littleton, Trinity, and Scarritt colleges before being appointed a missionary to Brazil in 1926. In 1942 she began several decades of teaching English at Louisburg College, where she left an indelible impression on several generations of College students. Her family home was then Lexington NC.

The Church and the College

Faculty and staff members of Louisburg College were among the leaders of the congregation of the Louisburg church during the 1940-1970 period. As has been noted, they were heads of commissions, choir leaders and members, heads and members of church organizations. In September 1952 minister Ernest R. Clegg, in his first year at the Church, reported, "There is a very friendly attitude between the Church and the College. Our students and teachers of Louisburg College attend our church and Sunday school very well and they always mean quite a bit to us. We have tried to make every student feel at home in our community." And in his Quarterly Conference report for 22 May 1961 pastor Herman Winberry, near the end of his pastorate at Louisburg, wrote, "The Louisburg Methodist Church and Louisburg College enjoy good relationships. The pastor feels a special gratitude for the loyalty of the Methodist members of the College faculty and administration. . . . It has been an inspiration on Sunday

Louisburg College, Front Campus. From the College Catalogue for 1937.

morning to have so many of the College students." A year later, 8 April 1962, Kelly Wilson, Jr., in his first year, also reported a good and close relationship: "Cooperation with the faculty and student body of Louisburg College is of the highest caliber."

Early evidence of the close relationship of College and Church during this period is that Isaac Deane Moon, who had come to Louisburg College in 1936 as head of the Music Department, had by 1948 served the church as superintendent of the Sunday school and as a steward in addition to being director of music until 1956. When A. C. Lee was preacher in charge, Quarterly Conference records for 13 September 1948 reveal that Hamilton Hobgood taught a class of College students that brought to 137 the number of students enrolled in the Sunday school. The Methodist Student Fellowship met each Sunday evening under the direction of Rev. Dan Bowers of Louisburg College, according to Quarterly Conference records for 6 February 1949, and in September 1949 the Methodist Youth Fellowship's intermediate group met with Carl Strickland, Louisburg College ministerial student. The senior group was led by Vivian Proctor, a Louisburg College student.

Through the 1950s entertainments for College students were numerous. In 1954 and 1955 the MYF and the WSCS held a dance for faculty and students, and the Church held an open house for College students at the beginning of the College year. A student-recognition day was held for out-of-town college students.

In 1956 a program was established by which Church families adopted College students. In that summer (Pastor's report, Quarterly

Conference, July 1-Oct 4), George Blount described a plan designed to have the church families take College students into their homes. "In his duties as College Chaplain your pastor has had the privilege of attending a faculty meeting, and of conducting chapel services. An enterprise of the Church and College this year is that families of the Church have adopted Methodist students for their friends during the college year. The other Churches had been asked to join this movement so that all the college students would have contacts with town families during the year. Most of the students have been invited into homes for meals already."

President Samuel M. Holton was lay leader of the church in 1951, and President Cecil Robbins was perhaps the most active in the Church of all the presidents.

The spring of 1956 was a time of crisis for the College, with the Church participating fully. Two church groups, the Methodist Long-Range Planning Commission and the Conference Board of Education, recommended that the College be moved to Rocky Mount and become a four-year college. According to this plan, Louisburg College would become a Methodist academy (Willard, p. 157). The Church, the town, the county, and the surrounding area reacted strongly against the proposal. Church members were among those active in preventing the move, notably Hamilton Hobgood, Lucy Perry Burt, and John H. Hodges, but a large part of the congregation participated in the movement. Attorney James E. Malone chaired the committee. So lively was the response that a special session of the North Carolina Conference held in Goldsboro on 14 May 1956 decided not to move or abolish Louisburg College but to establish new four-year colleges in Rocky Mount and Fayetteville (Willard, p. 160). The Louisburg church joined with churches throughout Franklin County on Louisburg College Day, in September 1956, when a special offering was taken to raise the sum of $50,000 which the Methodist Conference decided the local community must provide in order to receive $450,000 from the Conference (Willard, p. 161).

On 28 August 1956 Dr. Cecil Robbins mentioned to the official board six faculty members new that fall, five of whom, with their wives, were the Rev. Walter McDonald and his wife Joyce, Grady Snyder and his wife Mary E. ("Tootsie") Snyder, and Zelda Coor. Soon to be added to this list were Rachel Modlin and Julia Holt (Mrs. Horace) Kornegay. All these would become active in the Church. Walter McDonald offered a New Testament course on Wednesday evenings that fall. Upon I. D. Moon's retirement as choir director, Joyce McDonald took the post, which she retained for nearly four decades. Other College personnel of significance to the congregation during this period were Ruth Merritt, Robert Butler, Umphrey Lee, Allen S. DeHart, Flora B.

DeHart, John York, W. F. Wagner, Robert John Versteeg, Roland Horne, Rev. Wade Goldston, Rev. David Daniel, Al Williams, Dr. Courtland Smith, Carl Settle, Wayne Benton, Rev. Sidney Stafford, and Gerald Shinn.

Zelda Coor was notable as chair of the Commission on Missions, as was Robert Butler as head of the Social Concerns Committee. In 1968 Captain James Brown of the College faculty began about three decades of service to the Church.

Kelly Wilson reported on 10 February 1963 that "With the loss of Rev. [Wade] Goldston from the staff at Louisburg College, it has been necessary for me to teach three 8 o'clock classes each week." He found it a help in the "disciplined study so necessary for each minister" and was sure the congregation benefited. Wilson taught daily from 8:00 till 9:00 starting in September 1964, and the College paid for a Church secretary from 9:00 to 12:00 weekdays. The College was the setting during the 1950s of Christian Workers Conferences of two to three days attended by Sunday-school teachers.

Numerous gestures showed the desire for closeness between Church and College. At the opening of College in 1957 the Church held a name-tag Sunday "to help get acquainted with College students." That same fall a College student was given a $150 scholarship to help with Church work. Walter McDonald was a sponsor of the Boy Scouts, who met at the Church.

Sunday-school was shared during much of this time. Church-school Superintendent Robert Hicks reported on 3 February 1963 that the "College class meets here but does not report to the secretary-treasurer." By 1965 Hamilton H. Hobgood, Judge of the Superior Court, became Church-school teacher of college-age people of both the Church and the College. His class was a "great success" (Quarterly Conference Records).

This was probably the most active era of the history of the Church, before or since; for this period the records are more detailed than for any preceding one. In general, to the historian, detailed records are gratifying. They do, however, pose a problem of great magnitude: the impulse is to omit the name of no commission member, Sunday-school teacher, or youth leader; to omit no description of a revival, study program, gift, or speaker. If this section seems undergeneralized, insufficiently compressed, less a history than an annal, that is the reason. Nevertheless, a detailed account of events appears to be the best way to represent the devotion and purposefulness of the members of the congregation who served during this era.

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Chapter 7

Into the Nineties

The Ministers and the Numbers: *Tracking and Expansion*. Social Themes and Programs: *The Yolanda Jones Developmental Center. The Nutrition Center. Care and Share. Scouts. Preschool Programs. Habitat for Humanity. Volcan. Minorities and Open Itineracy. World Affairs*. Activities of the Congregation: *Administrative Changes. The Youth Program. Building, Remodelling, and Finance. UMW, UMM. Alternative Worship. Activities for Senior Citizens. Study Progams, Movies, and Lectures. Conference-wide Programs. Gifts. Bicentennial*. Honors and Distinctions. Some Occasions, 1994-1995, 1997.

In the Methodist Church nationwide, the period of the mid-1960s to the late 1980s has been characterized as one of steady decline. From over 11 million in 1964, membership fell to less than 9 1/2 million in 1986 (Wilke, *And Are We . . .*, p. 16). By the measures of attendance at services, membership, and Sunday-school enrollment, Methodism lost ground. So did the other "mainline" denominations nationally (Wilke, *Signs*, p. 17).

In the Louisburg church, the activity of the congregation in the preceding period was notable. Nevertheless, after 1970 the congregation still experimented with new projects, searched for new methods, and expanded established programs. It is true there were fluctuations in membership, but the changes do not appear to have been of a different order from earlier ones. Membership drives occurred as they had previously. If the major denominations were in crisis, many of the individual congregations nevertheless continued to find their own solutions.

Two factors may have distinguished this congregation from the mainline. One was its heritage. Having come into being in response to the efforts of the Methodist founders themselves, the Louisburg church retained in its self-definition a sense of its inheritance from the earliest days. A second steadying influence may have been its traditional relationship to Louisburg College. This bond has varied over the centuries in strength and inclusiveness, but there have always been students and members of the College faculty and staff on the Church's boards and committees and among its Sunday-school teachers and classes and its congregants.

Seven pastors held sway at Louisburg United Methodist Church between 1970 and 1995. Vassar Jones (1970-1974) was instrumental in establishing the Yolanda Jones Developmental Center, which is still a major project of the Church. During his ministry children's church became established, and the Church sponsored and housed the federally funded nutrition center for senior citizens, which moved to the Senior Citizen's Center at Shannon Village upon the Center's aquisition of a building there. Arthur Phillips (1974-1979) first obtained pastoral assistants for the youth ministry. During this period the Church acquired the Egerton/Wynne house next door, in which the Developmental Center was rehoused.

Under Stanley Smith (1979-1984) there were physical-plant improvements, a shepherding program, and emphasis on increasing enrollment. Dr. Milton Gilbert became minister in 1984. Care and Share was instituted during his ministry, with other outreach and missions activities. A pre-school was sponsored in the Blount Fellowship Hall. A weekend of activities commemorated the church's bicentennial. A remodeling and renovation project was set on foot in 1987, eventuating in the renovation of the sanctuary in early 1989.

Dr. Wallace Kirby was minister from 1990 until his retirement in 1992. A new computer was added, an open itineracy Sunday was held, and the membership was audited. Richard Clayton (1992-1997), whose term emphasized membership, attendance, and youth and missions activities, set in motion a building program: the construction of a new education building and the remodeling of the Blount Fellowship Hall.

Expansion of the sanctuary by opening of the previously closed-off Sunday school rooms in the back of the auditorium and to the right of the pulpit is evidence that in numbers the congregation held its own in the second half of the 20th century. In the 1970-1995 period Vassar Jones reported correction of the rolls to arrive at the figure of 454 in 1970. In October 1973 the count was 482 full members and 44 preparatory ones. On 15 May 1990 the Vitalization Committee reported among its statistics a membership of 479 on the church roll, including 300 active resident members (Administrative Council Minutes). Membership reported by Wallace Kirby to the Administrative Council on 18 September 1990 was 498 for 1989-1990 and, for the preceding six months, 502. A committee to audit the membership was made up of Dr. Kirby, Charles Davis, Doris Davis, Caroline Murphy, and Anne Brown. Minister C. B. Owens in January 1998 reported 610 members. Average attendance at Sunday

morning service was 140 in 1990-1991; for July-January 1990-1991, 162.

Tracking and Expansion. Beginning 21 December 1972, registration pads were placed in each pew of the church to record attendance. Although not in continuous use throughout the next two decades, their use was resumed by 1990.

A Religious Census, taken jointly with the Louisburg Baptist Church, occurred 7-13 January 1973 (*Newsletter* for December 1972). Visitors went to the home of each family in Louisburg and filled out a card on each.

In 1983 the Evangelism Committee conducted a survey of the community over a period of several months (Administrative Board Minutes 15 March 1983). "Involve a Million," under the direction of John Huston, promoted a canvass of the community by 52 members of the Church.

The Shepherding Program, then recently instituted, held a session to train some 25 volunteers to reach newcomers in order to increase attendance (Administrative Board Minutes 18 September 1981). By 2 March 1982, the group had made 64 contacts. Again, in the spring of 1988, a shepherding program was put in place by the Evangelism and Membership Committee, with twenty districts, each with a shepherd (Administrative Board Minutes 19 April 1988).

Anticipating the 200th anniversary of Methodism in America, the Sunday schools named 24 April 1983, which was Heritage Sunday, as "High Attendance Sunday." Helen Benton announced the designation to the Administrative Board 15 March 1983. The goal was to increase enrollment in the Sunday-school classes.

Social Themes and Programs

In the early 1970s the Social Concerns Committee was headed by Lucy Burt, who told the Administrative Board on 9 February 1971 that the group was henceforth to be called the Committee on Church and Society. Most important among its concerns were the Yolanda Jones Developmental Center, Care and Share, and the Nutrition Center. There were also other interests: alchohol and drugs, both subjects of lectures and movies offered by the Church. In 1970 *The Messenger* requested on March 19 contributions to the Alcohol Council, a county organization to provide education and referral services to alcoholics and their families. Frank Layton, working through the Family Counseling and Education Center, had found that the number of people to be contacted and visited greatly exceeded expectation.

The Yolanda Jones Developmental Center. The Administrative Board decided at a meeting on 20 June 1972 to establish the Mental Health Day Care Center, to operate in the Blount Fellowship Hall. By 17 October funds in the amount of $788 per month had come through from the federal government and from mental health programs. Mrs. Mary Lee Rose was employed as director and authorized to hire a teacher and aides. On 13 November 1972 a "Mutual Agreement" was drawn up between the church and the area Mental Health Board defining services and financial terms regarding matching funds for the Title IV-A grant. A speaker from Greensboro College addressed parents of mentally retarded persons on 13 November, under arrangements by Ruth (Mrs. Edward Lee, Jr.) Best. The Center opened 1 January 1973, and a "Sunshine Class" for mentally retarded children was held on the first Sunday. Edith (Mrs. Kenneth) Davis was elected treasurer (25 January 1973 Administrative Board Minutes), and Mrs. Anne Hutchinson replaced her later in the year. An open house was held at the center 6 May 1973 (12 April 1973 Administrative Board Minutes). By November, twelve children were enrolled at the center (18 November 1973 Charge Conference Report), which was named for Yolanda, the daughter of Pastor Vassar Jones. The Center moved in 1978 into the Egerton/Wynn house behind the Church on Noble Street, which was purchased by borrowing $20,000 from the Franklin Savings and Loan Association; in 1998 it occupied remodelled quarters in the Blount Fellowship Hall.

In early 1990 the Center, having operated for seventeen years, had its funding withdrawn. However, the Murdock Center at Butner State Mental Hospital provided funds to keep it open for one year while other sources were sought (20 March 1990 Administrative Board Minutes).

The Nutrition Center. The Administrative Board agreed (10 February 1974) to accept the federally funded nutrition center for senior citizens as a social service. (See Activities for Seniors.) The Region K Senior Services, Inc., center served lunch to seniors in the Blount Fellowship Hall until the establishment of the town Senior Citizens' Center.

Care and Share. In 1983 a crisis center called Care and Share was formally incorporated under the leadership of Jean (Mrs. L. C.) Hasty, who became chair. It had eventually the cooperation of eight to ten other churches. Temporary space was provided behind the courthouse until the center moved into permanent quarters on Main Street north of Franklin. The original goal was to provide clothing and food for the needy; fuel was added later (11 December 1983 Administrative Board

Minutes). By 1986, according to 14 January Board minutes, the center had been granted $2600 by the North Carolina Methodist Conference and had receipts from churches, clothing sales, donations, etc., of over $7000. By the end of 1985 it had served eighty families and 293 individuals.

The Louisburg United Methodist Church was awarded one of the Governor's Statewide Volunteer Awards in the Church/Religious Organization category in recognition of the Nutrition Center being held in the Fellowship Hall, the Yolanda Jones Developmental Center in the Egerton/Wynn house, and other activities such as Care and Share. Mary Ann (Mrs. M. M., Jr.) Person, accepted the award for the Church at the Governor's Statewide Volunteer Awards Ceremony on 2 October 1983 in Memorial Auditorium in Raleigh.

Scouts. A renewal of sponsorship of the Girl Scouts was agreed to by the Administrative Council on 1 October 1985, the Church to provide meeting facilities, utilities, and leadership. Leaders were Evelyn Cox, Janet Hatley, and Charla Ellis. Boy Scout troops 510 and 555 had been sponsored by the Church since their organization (14 January 1986 Administrative Council Minutes).

Preschool Programs. The Administrative Council agreed on 25 June 1986 to a request from the Raleigh YWCA to maintain a preschool program and a Mothers' Time Out in the classrooms of the Blount Fellowship Hall. The preschool program, for children 3 and 4 years old, began meeting on Tuesday and Thursday mornings between 8:30 and 12:30 p.m. in two classrooms; the program for infants up to 2 met in one classroom on Thursday from 9:00 a.m. to noon. Open house for both groups was held September 1 (9 September 1986 Administrative Council Minutes; see Appendix). The program was not operated by the Raleigh Y, however, but by local women.

In 1990 a preschool program was proposed for 2 and 3 years olds, five days a week, similar to that established earlier. The Administrative Council accepted the recommendation of the Education Committee, presented by Sue Guerrant (Mrs. Bill Lord), on 17 April 1990, to establish the preschool, for the purpose of assisting Church families and attracting new members (see Appendix).

Habitat for Humanity. In early 1988 the United Methodist Men responded to a request for help by the Habitat for Humanity projects in the community (19 April 1988 Administrative Board Minutes).

Minister Clayton reported to the Charge Conference in 1995 (13 November) that Church volunteers were active with Care and Share

food and clothing ministries, Habitat for Humanity, monthly birthday celebrations at the local nursing homes, most scouting programs in Franklin County, and a week-long summer day camp for underprivileged children at Camp Kerr Lake.

Volcan. In early summer 1995 the Church sent a Volunteers in Mission Work Team (Volcan) to San Isidro, Costa Rica, to work with a Methodist congregation in that country. At Christmas each family in the Church was given a stocking to stuff with change for the Volunteers in Mission Committee. The contribution amounted to $1,279.26. Those on the Volcan Work Team were Victor Bethea, Rick Clayton, Cheryl Dement, Jamie Dement, Sue Guerrant, Mike Jones, Terri Marshall, Jacob Parrish, Bruce Pearce, Sissy Perry, Jack Pugh, Kathy Pugh, Phil Stover, Judy Stover, Michelle Stover, David Summerlin, Hope Williamson, Linda Wilson, and Tony Woodard.

Minorities and Open Itineracy. Changes with regard to the Church and minorities have taken place with little attention accorded them in the records. Sunday, 13 February 1972, was Race Relations Sunday, observed essentially on behalf of the United Methodist-related predominately black colleges and including a study session on Black Africa and an opportunity to contribute (27 March 1972 *Newsletter*).

The term "Race Relations," designating a Conference Non-Budget Special, occurs in the Church treasurer's reports from 1969 until 1972, when it was replaced by "Human Relations." Thus Human Relations Day, "a new special day in our church," took place on Sunday, 28 January 1973 (December 1972 *Newsletter*). The offering of that day went to assist minority people through the following programs: Voluntary Service Program, Community Developers, Police-Community Relations, and Training of American Indians, Asian Americans, and Hispanic Americans.

In 1990 one committee formulated a position with regard to open itineracy. As part of the process of replacing Dr. Milton Gilbert in mid-1990, the District Superintendent asked the Pastor-Parish Relations Committee to fill out the Conference form concerning open itineracy ("appointment without regard to race, ethnic origin, sex, color, or age, except for the provisions of mandatory retirement") (20 March 1990 Administrative Council Minutes). The Committee expressed for the Church its willingness to accept an appointment "without regard to the above." However, the Committee felt that the "appointment of a black or a female would have an adverse effect on both membership and financial giving." "This church has just been through an extremely trying and divisive time. Unity is needed now." (The reference was to a retreat from more to less ambitious building

plans in 1989.) In response to the question concerning what was being done to create acceptance of open itineracy, the Committee reported that the subject had been discussed in one Sunday-school class and according to plan would be discussed in all, perhaps better after the start of the term of a new minister. Women, it was noted, would be found more acceptable than blacks in the ministerial role. Women might be invited to preach in order to enlarge the experience of the congregation.

An Open-Itineracy Sunday took place on 15 September 1991. Planned by the Administrative Council on 19 March 1991, it featured discussions in Sunday-school classes, a guest woman preacher, and a covered-dish supper with a guest speaker.

Although membership in the 1990s was minimally integrated, many of the Church's services and activities, especially those relating to community projects, attracted an audience better representative of the local population.

World Affairs. Responding to certain issues arising in the area of world affairs, the Church remained passive regarding others.

In April 1972 the Church received a "Message from the Council of Bishops" opposing the Viet Nam war (see Appendix). The concluding paragraph of the page-long statement reads: "We call upon the United Methodist Church and its members to exercise our rights and responsibilities as Christian citizens by seeking to influence and change those public policies that, for more than twenty years, have made possible and compounded military and political wrongs in distant lands."

An appeal for contributions to UNICEF appeared in *The Newsletter* in October 1972 "despite all the unjust criticism from various organizations of our community."

The church bells in Louisburg rang for five minutes at 7:00 p.m. on the last Saturday evening of January 1973 "as a call to prayer of thanksgiving for the signing of the cease-fire treaty between the North Vietnamese, the South Vietnamese, and the United States" (25 January 1973 Administrative Board Minutes).

Administrative Board minutes for 15 January 1983 report that, in response to the January 20 "60 Minutes" program on CBS and a recent article in the *Reader's Digest* "criticizing the National Council of Churches and the World Council of Churches for using funds to support 'left-wing and radical agencies'," Charles Davis moved that the Church write a letter to Bishops Hunt and Cannon opposing contributions to groups "advocating the overthrow of our government." Dr. Allen Norris, president of Louisburg College,

moved to table the motion out of the need for more information and discussion, but it passed by a vote of 11-12. Answers received from Bishops Hunt and Cannon (15 March 1983 Administrative Board Minutes) offered reassurance that the church funds were contributing to "Christian humanitarian purposes."

The Council of Bishops, according to Administrative Council minutes for 9 September 1987, asked that their letter and resolution on the nuclear crisis be read to congregations throughout the United States during the following week. Dr. Milton Gilbert read the letter the Sunday after that selected by the bishops because he was out of town on the previous Sunday.

In January 1991 the church was open for several hours during the morning for private prayer because of the anticipated war in the Persian Gulf.

Activities of the Congregation

Administrative Changes. A restructuring of the governing bodies of the Church was instituted in 1978. On 19 September 1978 Minister Arthur Phillips wrote to all Church officers that the Administrative Board had approved a plan whereby the Board would henceforth consist of the Council of Ministries, the Board of Trustees, the Finance Committee, and the Pastor-Parish Relations Committee. The purpose was to achieve identity of these committees and the Board. In early 1991, however, under Wallace Kirby, the Administrative Council restructured as an Administrative Board and a Council of Ministries, to take effect in January 1992. Administrative Board functions included finances and buildings. Council of Ministries functions included programming. Chairpersons of the work areas, among others, belonged to the Council, and the Council reported to the Administrative Board.

The Youth Program. The Church employed its first student youth leader, Boyd Holliday, for the year 1973-1974 in the pastorate of Vassar Jones. Holliday was supplied by the Duke Divinity School Field Education Program. His employment was the culmination of a period of protracted alarm, beginning in 1970, concerning low numbers of youth participants. Discussions at Administrative Board meetings illustrate this concern. On 23 April 1970 the Board made plans to bring together parents and young people to discuss interest in and basic rules for a youth-recreation program in church facilities. The subject had been explored with the Baptist and Episcopal churches, which proved able to help in only a limited way. The Council of Ministries

discussed getting a youth worker from either Southeastern Seminary or Duke University.

Certain youth activities were being steadily provided, however. For the Social Concerns Committee, Lucy Burt recommended on 10 November 1970 use of the facilities of the church by any "suitable and chaperoned" group of Louisburg College students. On 8 November 1970, a movie on alcohol and drugs had been shown for young people especially, after which Judge Hamilton Hobgood held a question-and-answer session attended by twenty-four people.

Opportunities for summer camping were being made available to all age groups and to families, as announced in *The Messenger* in March and April 1970; and an article called "Camp Crusade" requested contributions for the development of the Kerr Lake Camp Site by the Raleigh District. A deep well had already been dug, a bath house was under construction, and a dining/assembly hall was planned. The Church's "first venture in day camping," led by Mrs. Joe Farmer, occurred in June 1971 at Camp Kerr Lake. Twenty-six children and fifteen adults participated (August 1971 *Newsletter*).

Two of Vassar Jones's innovations were directed at children: A "Little Church for Youth" was first offered on 6 December 1970, the initiation of the children's sermon, flourishing twenty years later when Wallace Kirby invited various adults to conduct it and, after that, when Rick Clayton, as "Mr. Rick," elicited responses from the many children in attendance, to the entertainment of adults as well). "Boy acolytes" began to be used in 1971 to light the candles, and girls were promptly added (boy acolyte of the month of April 1971 was Jody Daniel; for August 1971 Susan Hasty served). Sunday-school teachers began to be rotated every three months, to offer relief to faithful teachers who had served for years and to employ unused talent (April 1970 *Messenger*).

On 3 October 1971 the Administrative Board decided to make use of a portion of the Fellowship Hall for youth activities—pingpong, pool, etc. But church-school attendance itself was "embarassingly" low, according to Vassar Jones and Sunday-school chair Robert Hicks in the July 1972 *Newsletter.* In a continuing effort to build up the church school, the September 1972 *Newsletter* contained a questionnaire, "Why I Do Not Attend Church School." Included was a checksheet entitled "I Would Come to Church If . . ." and two pages of quotations from members concerning "Benefits of Regular Church Attendance." A related subject of concern in the same *Newsletter* was the inactivity of the senior-high young people. A pizza supper in the Fellowship Hall was the setting for a discussion led by Kenneth Davis concerning possible activities. Davis was a former executive for the Boy Scouts, now on the Louisburg College staff.) The junior-high group was reported in the October *Newsletter* to be planning activities under

Rocky Saunders with the help of junior-high students Sarah Rebecca Davis and Bonnie Pearce.

On 12 April 1973 the Administrative Board discussed getting a youth worker through the Duke Endowment, and the result was the appointment of Boyd Holliday. (Five people were present at this meeting, and the minister presided in the absence of the chair and vice-chair.) The Church sponsored on 29 April a session on drug abuse at which the Rev. Bill Armstrong spoke and showed a film, preceding a covered-dish supper. Vassar Jones reported on 18 November 1973 that he was holding "rap sessions" in the dorms at Louisburg as well as chapel services (Charge Conference Minutes).

Following Boyd Holliday in 1973-1974, Robert Roth, Jr., served as youth director in the summer of 1977. Others followed, all under the auspices of the Duke Divinity School Field Education Program. The Administrative Board minutes for 23 May 1978 defined the role: "The Board is grateful to . . . [President Allen] Norris and Louisburg College for housing our summer pastoral assistant, Rev. Bill Haddock, who has just completed his first year at Duke University Divinity School. He is from Vanceboro, N. C., and will serve with us from May 27 through August 13. His primary responsibility will be with the Day Camp and Youth Ministry. He will also help with Bible School." Again, a goal set by the Administrative Board's planning session 25 August 1979 was "Search for ways to obtain the services of a full-time youth director, possibly a nine-month Duke graduate student for weekends." Susbsequent youth directors were Bill Boley, summer 1980; Priscilla Pope, summer 1982; David Bubb, summer 1983; and winter of 1988-1989, Duane Larson.

Summer bible schools were held in the mid-1980s in conjunction with the Baptist church, alternating use of the facilities of the two churches. Attendance was reported to be good. An "exceptional number" of children and youth participated in promotion Sunday in September (September 1986 Administrative Council Minutes).

The Council on Ministries began to include a youth representative, and Mark Gilbert served in 1989-1990 during his father's ministry.

In 1990 Rick Hanse's appointment as youth assistant was announced on 18 September in the Administrative Board meeting. "Dr. Wallace Kirby said that he and Linda Wilson spent a day in Durham discussing the youth program. The title for Rick Hanse is Student Associate. He will be paid $2600 for 26 weeks employment. The money will be sent to Duke, and it will go for scholarships. A monthly log will be kept." Linda (Mrs. Woody) Wilson had been adult leader of the junior-high group and was commended for excellent service at the same meeting.

For 1992 -1993, in the ministry of Rick Clayton, Will Allen was student associate. Will was, while not a native of Louisburg, a lineal descendant of the Will Allen whose imposing house at 915 North Main Street was during the 1990s being remodeled by church members Julie and Russell Reid. Will was an assiduous and involved youth leader, identifying not only with the Church but with the town, despite the fact that his ancestor had been, he said, a Baptist! At the time he left to go to seminary in Tennessee, he married Stuart, who had been introduced to the congregation; they returned later as visitors and after a couple of years sent word of the birth of a baby daughter, whom Rick Clayton baptised in the Church.

Pam Gilliam served in 1993-1994, initiating, with Helen Benton, a program of senior activities in addition to directing youth activities. She was followed by Heather Stallings as student associate and director of youth ministry. Heather, toward the end of her lively and enthusiastic ministry, married her counterpart in the Louisburg Baptist church. Yancey Gulley assisted during her term.

Some of the Methodist Youth Fellowship activities offered over the decade of the mid-1980s to the mid-1990s, as noted in various Administrative Board minutes, included a trip to King's Dominion, a visit to the World's Fair, sales of Christmas wrappings, participation in the Governor's Youth Involvement Project called the "Second Mile Clean-Up Campaign," a Youth Day at Duke, including a football game, a conference youth rally in Cary, a seminar on human sexuality, senior-high bowling, and a UN study tour. In 1995 there were two children's choirs (the Cherub Choir, under Alicia Eller, and the Joyful Singers, directed by Lou Batton) and a Youth Choir under Joy Clayton. Sunday-school classes for youth by this time numbered seven.

On Sunday, 24 December 1995, at the morning service, the Cherub Choir sang, with gestures and the backing of a boom box, "Virgin Mary Had a Baby Boy" ("He comes from the glory, He comes from the glorious kingdom"), "Fum, Fum, Fum," and "We Wish You a Merry Christmas." Twenty-two youngsters performed in the Cherub Choir. The children's sermon, held at the rail immediately after their performance, brought the number of children at the altar to about forty.

31 December 1995 was Recognition Sunday for college students of the Church. They were Stephanie Amos, Eddy Boyette, Jr., Jimmy Brooks, Trey Ford, Heather Freeman, Lacy Hobgood, Sarah Ihrie, Jessica King, Clarky Lucas, Colin Mohlmann, Jessi O'Neal, Sam West, Jenkins Williamson, Brad Wilson, Paul Wilson (and Janet White, Louisburg College faculty member and graduate student at N. C. State).

Young people presented the service on 11 February 1996. Pastor Rick Clayton was away on the Conference-sponsored tour of Israel, and Assistant Minister Heather Stallings organized the service. Young people of the Church offered personal statements that proved to be profoundly moving to the congregation—and to Rick Clayton, who saw the service on video tape on his return—for the evidence of spiritual development of the young speakers.

Building, Remodelling, and Financing. Following renovation of the sanctuary in late 1969, Caroline (Mrs. Earle) Murphy chaired a committee to raise money for new light fixtures. Following action of the Administrative Board, a letter of 13 March 1970 from John H. Hodges, Chair of the Administrative Board, and Norwood L. Jones, Minister, invited families to contribute $400, the cost of a new fixture, in memory or in honor of a relative or friend. By 25 May 1970 an ample number had been given, and the fixtures were installed in October 1971 and dedicated 14 May 1972 in memory or in honor of Dr. J. T. Lloyd, Capt. and Mrs. Hugh W. Perry, Mr. and Mrs. Fred L. Herman, Mr. and Mrs. R. A. Bailey, Mr. and Mrs. W. E. Murphy, Sr., and Mr. and Mrs. G. W. Macon, Sr.

Planning for a financial crusade began in the summer of 1971 (*Newsletter*, August 1971), to be mounted in October. The purpose was to "secure money and three-year pledges to underwrite our indebtedness on the recent repair, air conditioning in the sanctuary, and organ repair." The crusade was carried out between 10 October and 4 November. Captain James Brown and Caroline (Mrs. Earle) Murphy were co-chairs; there were thirteen on the executive committee, with eleven teams of four persons each. The giving was over and above yearly budget giving. The contributions would reduce the amount of interest being paid on the debt. On 9 November 1971, the total pledged was $45,221, and the total reached on 12 January 1972 was $47,000.

Minutes of the 23 April 1970 meeting of the Administrative Board reveal that, the work of remodelling having been completed, a contractor established the replacement value of the church, including the parsonage and the education building, at $341,000.

To meet the need discussed at the 25 May 1970 Administrative Board meeting to paint the interior of the parsonage, funds were transferrred from the Organ Memorial Fund to the Building Fund. In the course of the discussion of this action, Charles Davis introduced and the board passed a motion to establish the Louisburg United Methodist Church Memorial Fund to be used at the discretion of the Administrative Board. All future memorial donations would go to this fund.

The Administrative Board meeting of 26 April 1971 passed a motion that the Church buy the house and lot to the east of the Fellowship Hall on Noble Street, offered for sale by owner Morris Wynne for $7,500. But it was not until 1976 that the Church acquired the Egerton/Wynne property, to be occupied by the Yolanda Jones Developmental Center. A Charge Conference on 6 June 1976 voted to borrow $20,000 from the Franklin Savings and Loan for the purchase.

The stained-glass windows were repaired in the early months of 1981, the organ underwent repairs, and early summer saw the installation of a new heat pump and air conditioning in the parsonage (Administrative Board Minutes 3 March 1981 and 14 July 1981). A new boiler, put in place by 26 July 1983 (Minutes), cost $3800.

In 1983 the trustees repaired the roof of the Fellowship Hall at a cost of $3000 (Administrative Board Minutes 6 Sept), and new needlepoint kneelers were installed on 17 May (Minutes 20 September).

On 16 January 1984 the Administrative Board agreed to contract with the M. P. Moler Organ Company for a new organ console at $15,000 and for repairs on the pipes, etc., for $1500. The new console was installed by the end of 1984 (16 January 1984 Administrative Board Minutes). A concert by Norman Spivey and Joe Pearce raised more than $1300 for this fund.

The parsonage was dedicated on 9 February 1986, when the construction loan had been paid in full. Dr. Milton Gilbert was minister at the time. Kelly Wilson, Jr., minister when the parsonage was built, preached at the morning service, and a meal was served afterward in the Fellowship Hall.

Under the aegis of the Board of Trustees, architect James Ward, consulting architect at Duke University, began a long association with the Church as adviser and consultant. He visited the Church in the fall of 1986 and prepared a questionnaire concerning present and future needs.

Early in 1987 discussions began regarding renovation of the sanctuary and remodeling of the education building. Consultants in these early stages were William Vick Construction Company and the architect John Hitch of Raleigh. To fund the work, both loans and bond issues were discussed. A new roof for the education building was an immediate need, however; as a result, Fenner Spivey, Chair of the Finance Committee, requested establishment of a line of credit of $80,000 for the roof, architectural fees, financing a compaign, and Vick's consultation services already rendered. A capital funds campaign was conducted by the Office of Finance and Field Service of the United Methodist Church, and a building committee of the Church was selected to explore renovation. Members were Lynn Williamson, Craig

Eller, Buddy (Eugene) Street, Ray Hodges, Burt Pearson, Linda Cottrell, Myra Wilson, Bill Lord, M. M. Person, Jr., Dr. B. L. Patterson, and Dr. J. Allen Norris, Jr. (19 April 1988 Administrative Board Minutes).

At a meeting of the Administrative Council on 27 October 1988 the renovation work was officially designated the "House Acceptable" campaign. Gifts and pledges totalled $320,000 and were expected to reach the goal of $350,000. A church conference on 11 December 1988, presided over by Dr. Thomas A. Collins, Raleigh District Superintendent, voted to undertake a renovation project totalling $600,000, including the $320,000 given and pledged to date, with the balance funded by a local bond issue (approximately $450,000). On 17 January 1989, the Council established a bond steering committee with Tom Collie as chair. However, on 22 May 1989 the majority of those present at a church conference had second thoughts. In the absence of District Superintendent Tom Collins, the Rev. Paul Leeland, pastor of St. Andrew's United Methodist Church, Garner, presided. In response to the motion that the remodeling be undertaken for the $328,000 now in hand, Dr. Gilbert pointed out that reducing the figure to this extent would nullify the plans already drawn up by the architects. The conference voted for a secret ballot, and the motion to reject the $600,000 price tag, including a bond issue, was passed 58 to 30.

The House Acceptable renovation project having already been approved March 1 by the Charge Conference in the amount of $328,000, the Finance Committee gained passage by the Administrative Council of a loan of $150,000 from United Carolina Bank for five years, payable at $30,000 a year with interest paid monthly or quarterly at prime rate (17 April 1990 Administrative Council Minutes). The renovation proceeded on that smaller budget in 1989, and services were held in the Louisburg College Chapel until work was completed in the spring of 1990.

Early in 1990 the United Methodist Men sponsored the improvement of the pews in the sanctuary: refinishing, cushioning, and labeling them with plaques bearing the names of donors. The work was finished in time for the return to the renovated sanctuary.

The value of Church property, as reported to the Administrative Council on 18 September 1990, when Wallace Kirby was minister, was $1,184,700 for the church and education buildings, $115,000 for the parsonage, and $74,000 for the Yolanda Jones (Egerton/Wynne) house.

At a planning retreat in September 1992, with Richard Clayton the minister since mid-summer, a building campaign was discussed as a long-range goal. In 1993, a building committee was appointed; it was expanded in May 1994 (16 May Administrative Board Minutes) to

consist of George Davis, Chair, John Huston, Billy Dement, Woody Wilson, Sarah I. Davis, Charla Ellis, and Joe Pearce. Meetings began in 1994. Members of the Building Finance Committee were Tom Collie, Chair, Buddy Street, Ken King, Dale Place, Chip Davis, Linda Cottrell, Genny Perdue, Margaret Mehlinger, Beth Burkhead, and Jean Fischer.

In the summer of 1995 (16 May Administrative Board Minutes) the Building Finance Committee held a "low-key" campaign for seed money to hire an architect to begin plans for land-use design. The campaign brought $27,000; the goal had been $50,000. The Building Committee nevertheless proceeded to interview architects and to hire John Hickman of Kinston in the fall. Among financing sources was a bond issue handled by Reliance Trust Company. The new fellowship hall was completed in the winter of 1997-1998 and the Blount Fellowship Hall remodelled by 22 August 1998, when a breakfast open house was held.

United Methodist Women, United Methodist Men. The activities of both these groups have been described under such headings as Social Themes and Projects, Building, Remodelling and Finance, and Bicentennial. Often they promoted the projects of other Church organizations, as in the summer of 1980, when the Council on Ministries offered a day camp, with Jane (Mrs. George) Murphy in charge, and the Circles of the UMW provided food. Similarly, when the sanctuary was repaired and redecorated in 1990 the UMM sponsored the improvement of the pews.

The UMW program for 1996 lists five groups and 104 members. Its overall projects for the year were nursing home visitation, support for the Care and Share center, support for families in need through the Good Samaritan Fund, kitchen maintenance, providing a meal for any bereaved family, scholarship money for ministerial students, the ecumenical dinner, the bazaar, support for Habitat for Humanity, and support for the mission-work team. Two of the five groups met at night, and one was a service circle listing 38 members. A "prayer chain" responded to any request for prayer. The major shared events of the year were the fellowship dinner in February, the ecumenical dinner in June, and the joint dinner in December. In 1989 their special-interest groups included exercise, knitting, bible study, bridge lessons, and, "still," maintaining the kitchen.

A specific project of the UMM in 1983-1984 was working with twenty members in the Raleigh District to visit all the Methodist churches in the District to promote the Louisburg College Chapel Challenge project (16 January 1984 Administrative Board Minutes). They developed the picnic pavillion behind the Church; they were

active with Habitat for Humanity (17 November 1987 Administrative Board Minutes); and they presented regular programs and pancake breakfasts.

Alternative Worship. Communion was offered at 9:30 on the first Sunday of each month by Vassar Jones in 1972 (17 October 1972 Administrative Board Minutes), and Mr. Jones also offered a family communion on 19 April from 7 till 9 p.m. (12 April 1973 Administrative Board Minutes).

In 1994 Rick Clayton held alternative services for the five Sundays in May from 8:45 until 9:30 a.m. Dress was informal, and the order of service was different from that of worship at 11:00 a.m. The goal was to attract people with work or recreational schedules that conflicted with the 11:00 a.m. service. A light breakfast was served in the church courtyard, provided by the Chancel Chimers. The services were attended on average by more than 35 people; on 1 May, 55 attended.

During the same period, a new Sunday-school class was held in the living room of the parsonage. Both the early Sunday service and the Sunday-school class were alive and well in 1997-1998 in the ministry of C. B. Owen.

Activities for Senior Citizens. Seniors in the Church were honored from time to time over these years and at one time formed a club, but it was only in 1994 that a program of activities for seniors was instituted.

On 10 May 1970, senior citizens of the Church were honored at the Sunday-morning service and at a covered-dish supper that evening. According to Norwood Jones in the 24 April *Messenger*, the Church had 27 seniors who had been members for fifty years or more, as well as 19 others who had at some time belonged to other churches. Sixteen members were 80 or over. In the same year, the Happy Hour Club for seniors resumed activities with a lunch at the Louisburg Baptist Church on 12 October. And an annual church supper honoring seniors was planned for later in the year.

Senior Citizens' Appreciation Day in 1982 was 31 October, with a churchwide study of Hebrews led by Dr. Cecil Robbins following fifth-Sunday dinner in the Fellowship Hall (12 October 1982 Administrative Board Minutes).

Pam Gilliam, ministerial assistant in 1993-1994, initiated with Helen Benton a program of trips by van to shopping malls, museums, lunches in new restaurants, etc., for senior citizens. Vell (Mrs. Reney) Bennett became chair of Senior Adult Ministries in 1995, to be succeeded by Mary Bryant in 1998.

Seniors outside the Church also were served. Each month the United Methodist Women held a birthday party at each of the rest homes in the county. "These old people really look forward to these parties and enjoy them immensely," according to Minister Vassar Jones in the *Newsletter* for April 1973. Brentwood and the Pines received visits that month.

Vassar Jones reported in the Charge Conference Report for 18 November 1973 two projects in the interests of seniors: The Task Force for the Aged, and services and visits to residents of rest homes.

On 10 February 1974 the Administrative Board decided to let the federally funded Area Nutrition Program (Region K Senior Services, Inc.) use the fellowship hall to serve lunch to seniors of the community aged 60 or above. The Church was to be paid for the additional utilities. The motion, made by Carl Settle, was amended by Craig Eller to permit trial use of the facilities for three months and to review the decision at the next meeting of the Board on 20 April. The Nutrition Program continued to meet in the Fellowship Hall until the Louisburg Senior Center opened in 1990.

The Church continued to offer monthly worship services at the Louisburg Manor retirement center, as Rick Clayton reported to the Charge Conference on 13 November 1995.

Study Programs, Movies, Lectures. This list is meant to suggest the kinds of programs offered; it is not complete. Conference-wide programs appear under a separate heading.

A movie on cancer, sponsored by the Social Concerns Committee, Lucy Burt, Chair, was shown on 9 February 1971, with Dr. B. L. Patterson commenting (Administrative Board Minutes).

During vacation bible school in the summer of 1980, two night sessions for adults were held on the subject of handling grief. Each was attended by about twenty-five people (Administrative Board Minutes 29 June 1980).

Beginning 8 January 1981 the Church sponsored a study course on Mark offered by Cheryl Smith through Vance-Granville Community College on Thursday evenings from 7:00 till 10:00 p. m. at a cost of $16 per person (Administrative Board Minutes 6 January 1981).

A study session on Hebrews led by Dr. Cecil Robbins, President Emeritus of Louisburg College, followed fifth-Sunday dinner in the Blount Fellowship Hall on 31 October 1982 (Administrative Board Minutes 12 October 1982).

Beginning 27 January 1985 Dr. George-Anne Willard, Chair of the Outreach Committee and Professor of History at Louisburg College, offered a mission study on the subject of Korea. On three consecutive

Sunday nights the subjects were the history of Korea, contemporary Korea, and the condition of the church in Korea.

Professionals from the Franklin County Health Department presented "Parents: Let's Talk (How to Talk to Your Children about Sex)" to adults in the Blount Fellowship Hall on Sunday 28 January 1995, 9:45 to 10:40 a.m.

Disciple Bible Study, begun in 1993 and continuing in 1999, was initiated by Pastor Rick Clayton and designed as an integral part of spiritual growth for its members (Pastor's Report, Charge Conference, 13 November 1995). The study groups, consisting of twelve participants, met weekly. Renovare was a follow-up to this project. In the fall of 1995 three Renovare groups met weekly, two on Sunday afternoon and one on Wednesday morning. The focus of these renewal groups was on "spiritual formation as a primary goal" (Pastor's Report, Charge Conference, 13 November 1995).

Gifts. Caroline Macon (Mrs. Earle) Murphy was donor in November 1975 of electric tower bells and in May 1972 of sanctuary lights.

Conference-wide Programs. Late in 1972 a "Key '73" committee attended area meetings on a program to involve most of the Protestant churches in the United States, to be climaxed in this area by a rally in Raleigh led by Dr. Billy Graham. Martha Davis headed "Key '73" in the Louisburg church. The "North American Evangelistic Crusade" sponsored a Noon Prayer Call; the church bell was rung each day at noon, 1-6 January 1973, for those who wished to come to the Church for prayer (*Newsletter*, December 1972).

An offering was taken on 5 June 1978 to help restore Wesley's Chapel in London, a historic Methodist site (23 May 1978 Administrative Board Minutes).

"Our Preaching Mission" was held during November 1986 with seven meetings at various stations on Monday night, 10 November. In addition there were a 24-hour prayer vigil on Saturday night and a supper on Sunday night. The Rev. Vernon Tyson of Edenton Street Methodist Church, Raleigh, preached on Sunday, Monday, and Tuesday nights, 16, 17, and 18 November.

The Church appointed a Vitalization Committee in 1990, with Doris (Mrs. George) Davis serving as chair, and applied for inclusion in the Conference Vitalization Project for intensive long-range planning. Only 72 churches could be accepted out of 270 applying; Louisburg was not selected. The local committee went forward with the work, however, using the book "Twelve Keys to an Effective Church." At the

time of its report 13 December 1992 the committee was chaired by John Huston and included almost fifty members of the congregation.

Vision 2000 was mandated by the Conference and discussed by the Administrative Board 16 May 1995.

In the fall of 1995 three Renovare groups met weekly, two on Sunday afternoon and one on Wednesday morning. The focus of these renewal groups was on "spiritual formation as a primary goal" (Pastor's Report, Charge Conference, 13 November 1995)

Bicentennial. The bicentennial of Methodism in America was celebrated in Louisburg on the anniversary of the Green Hill Conference, viewed as identical with the founding of the Louisburg Church. A Bicentennial Committee was organized in May 1983 to plan the celebration, with Martha Davis as chair. Members were Beth Norris, Grace Smith, Zelda Coor, Warren Smith, and Sidney Stafford (17 May 1983 Administrative Board Minutes).

The Church's bicentennial was celebrated on 20-21 April 1985 in a variety of events that took place in town, at the church, at the College, and at Green Hill. All the churches of the North Carolina Conference were invited to attend. A pageant, written by Louisburg minister Dr. Milton Gilbert, was presented in the Louisburg College auditorium at 11:00 and at 5:00 on Saturday. "The Upper Room: The Green Hill Conference" was directed by Ray Mize of Louisburg College, and both townspeople and College staff made up the cast and production staff. A videotape of the pageant is in the Cecil W. Robbins Library of Louisburg College.

The pageant was followed by a worship service in the auditorium at 11:45 at which Bishop C. P. Minnick, Jr., preached. Bishop Minnick was introduced by the Rev. Dr. Joseph B. Bethea, administrative assistant to the bishop. The hymns included in the service were the 18th-century Methodist hymn of gathering, "And Are We Yet Alive?" and Charles Wesley's "O for a Thousand Tongues to Sing."

Busses from the Church took groups to the Green Hill house for tours; there were walking tours and a continuous slide presentation. A Historical Research Committee searched for the site of the first Methodist church in Louisburg and established the northeastern corner of the intersection of Elm and Nash streets as the place. Green Hill plates designed by Ray Hodges and notepaper were on sale. A time capsule was prepared and embedded in the wall of the Blount Fellowship Hall.

Sunday 21 April was Homecoming Sunday at the Church. A banner designed by Shirley Davis and made by the women of the

Church was presented; in 1995 it hung in the stairwell of the Blount Fellowship Hall.

A program called Ten Brave Christians was set in motion in connection with bicentennial; small groups met weekly for scripture reading and discussion, and the individuals making up these groups meditated and read at home in connection with these scripture passages. Three such groups were active during this period.

Honors and Distinctions

Both ministers and laymen have distinguished themselves from time to time in service to the Church. Dr. Cecil Robbins was honored as "Tar Heel of the Week" in the Raleigh *News and Observer* on Sunday, 1 August 1965, at the midpoint of his twenty-year tenure as president of Louisburg College. He was a significant influence in the Louisburg church. The biographical summary highlighted Dr. Robbins's career as a Methodist minister and his views of the position of the church in society. (See Appendix for the article as reprinted in the North Carolina *Christian Advocate.*)

The Administrative Board and the Charge Conference on 10 March 1973 accorded special recognition to Marguerite Harris (Mrs. Sam) Washington and to General Edward Foster Griffin for their "long, faithful, and honorable service." They were made honorary members of the Administrative Board.

The Charge Conference of 17 October 1974 passed a resolution of appreciation for Eloise Sorrell (Mrs. Cecil) Robbins for fourteen years of service as organist of the Church. Mrs. Robbins retired as organist at about the same time that her husband, Dr. Cecil Robbins, retired as president of Louisburg College.

Dr. J. Allen Norris, President of Louisburg College (1975-1992) and from time to time holder of a variety of Church offices, was chosen a delegate from the North Carolina Conference to the General and Jurisdictional Conferences of the United Methodist Church in 1980 and in 1984.

On Sunday, 24 October 1981, Lucy Perry Burt was honored by the Church on Lucy Perry Burt Day. Her primary area of activity in the Church was the Social Concerns Committee, which she chaired for some years. In this position she participated in the establishment of the Yolanda Jones Child Development Center and the locating of the Area Nutrition Program in the Fellowship Hall. Minister Stan Smith said that she also initiated sponsorship of birthday parties for nursing- and rest-home residents, which the UMW continues in the 1990s.

Born in Louisburg, she graduated from Louisburg College and from Duke University and later studied sociology as a graduate student at UNC-Chapel Hill. Having worked with the WPA and the Wake County Juvenile Court and Welfare Department, she became in 1948 Superintendent of Public Welfare for Franklin County and later worked for the State Welfare Department in Raleigh. She retired in 1967.

Stan Smith was one of twelve ministers to enter a pilot program offered by the Conference at Lake Junaluska in 1983. The program included three seminars, the taping of each minister's sermons, and a review of the tapes (15 March 1983 Administrative Board Minutes).

Dr. Wallace Kirby reported in 1991 that he was teaching each summer at Duke Divinity for an hour a day ("teachin' preachin'").

In the spring of 1993 a reception was held in the Blount Fellowship Hall honoring Joyce Barkman (Mrs. Walter) McDonald for more than three decades as Director of Music for the Church. In 1956 Joyce McDonald became choir director following I. D. Moon, when her husband became chaplain and professor of religion at Louisburg College.

A mezzo-soprano soloist, she was trained at Westminster Choir College in Princeton NJ. As choir director she presented each year special musical services of distinction, including Handel's *Messiah*, Stainer's *Crucifixion*, Rutter's *Service of Carols*, and others. In 1957 she organized cherub, children's, and youth choirs, and early elicited the enthusiastic participation of Joseph A. Pearce, Jr., now church organist. Upon her retirement the choir room was named to honor Mrs. McDonald.

In 1994 Captain James Brown was honored at an 11:00 a.m. service by John Houston, Lay Leader, with an account of his career and services. Captain Brown joined the church in 1966 and over the years served as lay leader, trustee, and member and chair of various committees. A native of Chamberlain, South Dakota (b. 1912), he graduated from the United States Naval Academy. On December 7, 1941, his ship in drydock at Pearl Harbor and set on fire in the Japanese attack, as ranking officer on board at the time (lieutenant junior grade), he gave the order to abandon ship. The subsequent explosion of the *Shaw* was the subject of a memorable World War II photograph. After long service in the Navy in which he earned a captaincy and many awards and medals, he retired in 1961, earned an M.A.T. from Duke University, and taught mathematics at Louisburg College until his retirement in 1978. Captain Brown's wife is the former Ann Eslinger of Olmsted Falls, Ohio.

On 21 January 1990 a plaque was presented to Matthew Maurice Person, Jr. proclaiming him trustee emeritus of the Church, a distinction never before offered by the Church. M. M. Person, Jr., was

born in Franklin County, earned a degree in business administration from Bowling Green University in Kentucky, and became administrator of the original (1951) Franklin Memorial Hospital in Louisburg in 1958. During his administration the hospital was saved from debt and added new space and services. He served the Church from 1950 as treasurer, chair of one building committee and vice-chair of another, trustee, board member, lay leader, associate lay leader of the Raleigh district, chair of the Council on Ministries, and in other capacities.

When the Church received one of the Governor's Statewide Volunteer Awards in the Church/Religious Organization category in 1983, Mary Ann Walker (Mrs. M. M.) Person was selected to accept the award at Memorial Auditorium in Raleigh. Mary Ann Person brought to the social-outreach work of the Church a degree in social work from UNC-Greensboro and professional experience in Wake and Mecklenburg counties. She served the Franklin County Department of Social Services intermittently from 1950 until 1970 and full-time as services supervisor from 1970 until her retirement in 1980. Among the groups she headed in the Church were the Outreach Committee, the Social Concerns Committee, and the UMW. She also taught Sunday school and promoted the establishment of the Yolanda Jones Developmental Center and Care and Share.

Some Occasions, 1994-95, 1997

Sunday, 28 August 1994. This was conference Sunday. Members were invited to dress casually, attend a shortened service, and stay for a conference after church at which a recommendation of the Expanded Building Committee would be reviewed and voted on. Most people attending wore their best jerseys and slacks, or, in the case of women, suits with shorts rather than skirts or perhaps slacks with blouses.

Congregational hymn singing opened the service. The title of the sermon was "Do-Be-Do-Be-Do." This title was set to the tune of Frank Sinatra's "Strangers in the Night," and the theme was the works-faith relationship. Faith makes us feel warm and glowing, but this faith must be acted upon; we must do as well as be. At appropriate intervals the minister turned to the pianist, who struck certain chords and accompanied the choir in singing "Do-Be-Do-Be-Do"; then the congregation sang the refrain with the choir. The minister apologized to "Old Blue Eyes" for borrowing his refrain.

At the conference that followed the service, when perhaps a third of the audience had left, Jim Ward, architectural consultant for Duke University, opened his remarks with a tale about the minister. (When

Rick Clayton decided to leave his previous charge, he told his congregation that he had consulted Jesus, who had told him to accept another charge. His congregation was stunned, but the choir director chose as the next hymn, "What a Friend We Have in Jesus.") Turning to the theme of the conference, Ward said that faith was the warmth the congregation felt in their hearts when they chose to act by approving the recommendation of the Expanded Building Committee.

Ward described the proportion of actual to usable space as poor in the present education building. The options were to demolish the building and replace it, or to build a new fellowship hall and renovate the education building in phases.

The conference voted unanimously to proceed in these two phases. Formation of a committee was recommended to investigate fund raising.

Sunday, 29 January 1995. This was announced as a special Sunday for the Louisburg United Methodist Church: Bishop C. P. Minnick would preach. Although the day opened with snow, sleet, and a low temperature, the service went forward to an audience only slightly reduced from its normal size.

Rick Clayton's introduction of the bishop came during the children's sermon. The topic being "Make Love Your Aim," the introduction described the love of God shown through Bishop Minnick's life, the love of his parents for each other and for their child, the bishop's own love in choosing the ministry, and that of his wife, his children and grandchildren.

When the minister began stating his subject to the children, he turned to present the bishop, who then left his seat in the pulpit and came down to sit on the edge of the platform with the children. The audience responded with warmth to the bishop's sitting on the floor with the children. At the end of the children's sermon the children gathered around to embrace and be hugged by the bishop.

Bishop Minnick preached a moving sermon on the love needed to heal the open sores of the world.

Christmas 1995. 1995 was a year of activities, many of them new: the mission work in Costa Rica; a trip to Norfolk for a boat ride on the bay; an excursion to Biltmore for Christmas; and other Christmas activities, including "Carols, Chimes, and Cider," a concert on December 21 with refreshments and a love offering to support the handbell ministry; "Christmas on Main," on December 17, "a live nativity scene, choirs to sing, the handbell choir to play, old-home tours, and quiet music of the season for meditation in the sanctuary."

There were also luminaries on Main Street and Advent stockings sent to each family to be stuffed with change and placed on the rail on December 24 to support the Volunteers in Mission Committee (Volcan). The Missions Committee distributed gifts to nursing-home residents whose needs had been earlier described to the givers in the congregation. The UMW and UMM gave a Christmas party at the College on December 7. The Church's "first-ever" Hanging of the Greens took place on Sunday December 3, with all choirs participating as the sanctuary was decorated with wreaths, garlands, a Chrismon Tree, poinsettias, and candlelight (*The Louisburg Link,* December 1995, 10 January 1996).

Charge Conference, 27 October 1997. Although construction had begun on the new fellowship hall and the remodelling of the Blount Education Building, the Conference in June moved the Rev. Richard Clayton to St. Francis's United Methodist Church in Cary. Rev. Charles Bruce Owens ("C.B.") began preaching in Louisburg in July 1997.

In October, at the largest charge conference in recent years, presided over by District Superintendent Kermit Braswell, Mr. Owens received a hearty endorsement, following his presentation, from those present. The large attendance at the charge conference may have been a response to an invitation issued from the pulpit before the sermon the preceding Sunday by Bill Lord, chair of the Staff-Parish Relations Committee. Anyone who wanted to help evaluate the new minister, Lord said, could come to a meeting of the committee a half hour before the charge conference, which would take place in the Blue Room at Louisburg College following a desert hour. The offer illustrated the orchestration of support for the minister on the one hand and the vigor of his opposition on the other. He was seen as the supporter of family values and the promoter of Promise Keepers, for example, versus the fundamentalist interpreter of the Bible. Mr. Owens often described the congregation as divided. In the spring of 1999 the congregation learned that Mr. Owens would be replaced.

In the Pastor's Report concerning the state of the church, Mr. Owens gave the church's membership figures in October 1997 as 610 adults and 151 children under the age of twelve.

Thanksgiving 1997. The Thanksgiving service, on 23 November, presented a "Portrait of Thanks" statement offered by each of six families, many of them new to the congregation, concerning the things they were thankful for. First came the Turners, Nathan, Cindy, and Jennifer. Nathan accompanied himself on the guitar in a song, "Thank You, Lord, for Your Mercy on Me," with country twang. The pastoral prayer was offered by the minister in street clothes. Then the Barr

family offered their Portrait of Thanks—Rob, who spoke warmly and personally, Kay, and Marissa. Next came Chip and Dawn Davis and their two children, Charlie, who was characteristically smiling genially, and four-year-old Erin. After Chip had spoken, Dawn gave a personal history which expressed her emotions concerning certain recounted events of her life.

The next family to speak were the Darrahs, recent members, for whom father Tommy made a statement that was personal and fully developed. Becky, who sings in the choir, spoke as well; the children are Thomas, Megan, and MacKenzie. Then came the Schaffers, Jeff, Terri, Luke, and Courtney. Last were the Howards, Steve, Teresa, who directed the young people's choir after the departure of Joy Clayton, and their children Jamie and Blake. Teresa's statement was both analytical and confessional concerning certain traits of her personality which brought about self-examination.

The congregation had placed gifts on the harvest table before the service, and during the hymn singing at the conclusion everyone passed by and took a gift.

Recognition of Eugenia May. On Sunday, 28 December 1997, Eugenia May, who had just completed twenty-seven years as secretary of the Sunday-school, was honored in a tribute from the floor by John Ihrie. When Eugenia began her term as secretary in 1970, Vassar Jones was minister and Robert Hicks superintendent of the Sunday school. Born in Franklin County, she is a long-time resident of Louisburg, having worked for Dr. James Wheless as his receptionist and assistant for about forty years. *The Franklin Times* on 3 October 1998 gave an account of a presentation to Eugenia by the Council on Ministries and the Sunday school of a gold cross necklace and a ceramic village church in view of her having yearly assisted in making ceramic churches to be sold at the bazaar.

Sources

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[1]

A Message From the Council of Bishops
of the United Methodist Church
April 1972

The Bishops of the United Methodist Church in the United States have long condemned the immoral war in Indochina and are gratified to see the slow but steady homeward flow of American ground forces from Viet Nam. However, as United Methodists gather in Atlanta, Georgia, for our General Conference we have no right to disregard the tragic intensification of the war in Southeast Asia.

North Vietnamese troops have crossed the DMZ into South Vietnam. American B-52 superbombers, fighter bombers and naval gunboats are bombing and shelling North Vietnam with unprecedented fury. As the military situation escalates, negotiations have been broken off in Paris.

In spite of the claims that the war is "winding down" it is not. The deadly conflict continues unabated. Sole blame cannot be fixed. Many nations continue to supply Hanoi and the Provisional Revolutionary Government with the materials of war. The United States continues to underwrite the Saigon government and the Army of the Republic of Viet Nam, providing highly technical antipersonnel weaponry, massive air cover and military counsel at virtually every level of command. Very few Americans are dying in Southeast Asia today, but Asian people, our brothers and sisters in God's love, continue to die as before. Once again villagers on both sides are being leveled, civilians are being slaughtered and the war is being escalated. This we deplore; our hearts go out to the innocent victims of what seems to be endless, senseless carnage.

We call upon The United Methodist Church and its members to acknowledge our complicity in the Indochinese War, to repent and to seek God's forgiveness.

We call upon The United Methodist Church and its members to pray and work for peace and the self-development of peoples around the world.

We call upon The United Methodist Church and its members to exercise our rights and responsibilities as Christian citizens by seeking to influence and change those public policies that, for more than twenty years, have made possible and compounded military and political wrongs in distant lands.

Come celebrate the Bicentennial of the first Methodist Annual Conference in North America

April 20, 1985

Green Hill House

(Louisburg)

Schedule of the Day:

10:00 a.m. — Visitor's Center and Museum opens. Registrations for Green Hill House Tours begin.
—Loulsburg College Campus

10:30 a.m. — Opening Ceremonies of Commemoration. (By Invitation Only)
—Green Hill House

10:30 a.m. — A Methodist Hymn Sing...led by Tony Argo
—Loulsburg College Auditorium

11:00 a.m. — *The Green Hill Conference in Drama*...by the Louisburg Community Players
—Loulsburg College Auditorium

11:45 a.m. — A *Service of Celebration and Remembering* in Worship...Bishop C. P. Minnick, preacher
—Loulsburg College Auditorium

12:45-2:00 p.m. — Lunch
—Served by Loulsburg College, $3.00 per person

1:00-5:00 p.m. — Tours
A) Walking tours of historical points of interest on the campus and in the town of Loulsburg.
B) Bus tours of 25 persons or less to Green Hill House

3:00 p.m. — Celebrating Our Heritage in Music
—Loulsburg United Methodist Church

5:00 p.m. — *The Green Hill Conference in Drama*...by the Louisburg Community Players
—Loulsburg College Auditorium

On April 20, 1785, the first Annual Conference session of Methodism in North America was held at the Green Hill House in Louisburg, North Carolina, following the Christmas Conference in December of 1784, which organized the Methodist Church.

BI-CENTENNIAL DAY – LOUISBURG, N.C.
April 20, 1985

10:00 a.m. – WORSHIP SERVICE – Louisburg College Auditorium.
Bishop Minnick – Sermon

11:00 a.m. – PAGEANT – Louisburg College Auditorium
Depicting beginning of Methodism in America with emphasis on role played by Methodists in North Carolina. Reenactment of conference held at Green Hill House, April 20, 1785.

Committee: Beth Norris, Chairman
Grace Stafford, Milton Gilbert
Ray Mize, Director

12:00 – 5:00 – TOURS
(10:00 a.m. – 4:30 p.m.)

A. Green Hill House. Bus tours to Green Hill House leaving college grounds every 30 minutes. (30 persons per tour)
Committee at House: Marybelle Davis and Charles Davis, co-chairmen
Margaret Freeman, Caroline Murphy

B. Walking Tour (will feature the following places of interest)
(1) Academy building where Louisburg College began.

(2) Museum containing items of historical interest to Methodists
Committee: Linda Cottrell, Chairman
Julia Kornegay
Myra Wilson

(3) Dr. Ellis Malone Home. House constructed in classic Greek Revival style.

(4) Crenshaw Home

(5) Governor T. W. Bickett Home. Present home of Louisburg College President and Mrs. J. Allen Norris.

(6) Person Place. Owned by Louisburg College. Presently being renovated by Franklin County Person Place Society. House has a Georgian section, a later and more elaborate Federal section and numerous additions from various periods.

(7) Main Building at Louisburg College

(8) Saint Paul's Episcopal Church

(9) Slide Presentation. A continuous presentation of places in and around Louisburg of interest to Methodists and historians alike. Since this will be set up at the Louisburg College Library, one might either begin or end the walking tour at this point.

Committee Chairman: Janet Hatley

Walking Tour Committee: Bill Lord and Sidney Stafford, Co-Chairmen
Young Adult Sunday School class

Coordinating Committee: Shelby and Buddy Street, Chairmen
Fellowship Sunday School Class
This committee will primarily be responsible For tours to Green Hill – loading buses, signing people up for tours and scheduling groups. They will also work with walking tours in distributing literature, etc.

Brochures containing historical sketches of each of these buildings are being printed. All of these are situated near Louisburg college. This is therefore a walking tour.

* *

LUNCH – There are quite a few restaurants serving a variety of meals in Louisburg. Along with the fast food restaurants of McDonald's, Sunshine Biscuit, Tastee Freeze, and Hardee's, there is a Pizza Hut, the Murphy House featuring buffet as well as a varied menu, the Fountain – similar to Darryl's, and the Golden Corral. The National Whistler's Convention will be held that weekend, and various groups will be serving meals as well as snacks in downtown Louisburg.

INFORMATION NEEDED

I. Some idea of number of people planning to attend.
   A. This will determine whether or not the drama will be presented twice.
   B. Area restaurants need to know so that they can better plan.

II. Would be helpful to know approximately how many people are interested in Touring Green Hill, so that tours can be better scheduled.

We would like to encourage people to come in costume. Members of our congregation are being urged to do this. We feel that this would add greatly to the enjoyment of the occasion.

The Order of Worship
The Green Hill House Bicentennial Celebration

April 20, 1985 — 11:45 a.m.
Louisburg College Auditorium

THE PRELUDE ..... Miss Sarah Foster, Pianist
Professor of Music
Louisburg College

A VISITOR FROM THE PAST

THE HYMN (*) ..... *And Are We Yet Alive*

A LITANY OF REMEMBRANCE
AND THANKSGIVING (*) ..... The Reverend Geraldine D. Ingram, *Pastor*
Franklinton United Methodist Church

THE APOSTLES' CREED AND GLORIA PATRI (*)

WORDS OF WELCOME:
The Reverend Lawrence E. Lugar, *Chair* of the Bicentennial Task Force
Dr. Allen Norris, *President* of Louisburg College and *Conference Lay Leader*

RECOGNITION OF SPECIAL GUESTS

ANTHEM ..... Louisburg College Ensemble
Miss Foster, *Director*

THE OLD TESTAMENT READING
Isaiah 52: 7-15 ..... Mr. Robby Lowry, *Member*
General Council on Ministers

THE NEW TESTAMENT READINGS
The Epistle ..... Hebrews 12: 1-2, 12-17
The Gospel ..... Matthew 28: 16-20
Mrs. Eunice Caraway, *Member*
Bicentennial Task Force

THE PRAYERS ..... The Reverend Junius Neese, *Chair*
N.C. Conference Historical Society

Anthem ..... Louisburg College Ensemble

INTRODUCTION OF THE BISHOP ..... The Reverend Dr. Joseph B. Bethea
Administrative Assistant to the Bishop

THE SERMON ..... Bishop C.P. Minnick, Jr., *Resident Bishop*
Raleigh Area

THE HYMN (*) ..... *O For a Thousand Tongues to Sing*

BLESSING AND SENDING FORTH ..... Bishop Minnick

POSTLUDE ..... Miss Foster

* *Please stand; see reverse side for litany and hymns*

Commerative plates and stationery of Green Hill House are on sale at the reception center.

THE CECIL W. ROBBINS LIBRARY

And Are We Yet Alive

And are we yet alive, And see each other's face? Glory and thanks to Jesus give, For his almighty grace.

What troubles have we seen, What mighty conflicts past, Fightings without, and fears within, Since we assembled last!

Yet out of all the Lord Hath brought us by his love; And still he doth his help afford, And hides our life above.

Then let us make our boast Of his redeeming power, Which saves us to the uttermost, Till we can sin no more.

Let us take up the cross, Till we the crown obtain, And gladly reckon all things loss, So we may Jesus gain. *Amen.*

A Litany of Rembrance and Thanksgiving

O God, who art the Father and Mother of us all: Grant your blessing upon us who are gathered here, and upon the multitudes of every name who are joined with us in one household of faith throughout the world.

We offer unto thee, O God, our thanksgiving, and come to pay our vows to the Most High.

We remember our foreparents, especially our Methodist family, and all who have wrought righteousness, even down to the present day.

Grant unto us, O God, that we may have our part and lot with all thy saints.

We remember all whom we love and who love us, both those who have fallen asleep and those whose presence still blesses us. Thanks be to thee for their benediction upon our lives.

Establish thou the work of their hands, and keep us in one spirit with them.

O God, the fountain of all goodness, who has been gracious to us through all the years of our life: We give you thanks for your loving-kindness which has filled our days and brought us to this time and place.

We praise thy holy name, O Lord. Amen.

O For a Thousand Tongues to Sing

O for a thousand tongues to sing My great Redeemer's praise, The glories of my God and King, The triumphs of his grace!

My gracious Master and my God, Assist me to proclaim, To spread thro' all the earth abroad The honors of thy name.

Jesus! the name that charms our fears, That bids our sorrows cease, 'Tis music in the sinners' ears, 'Tis life, and health, and peace.

He breaks the power of canceled sin, He sets the prisoner free; His blood can make the foulest clean; His blood availed for me.

He speaks, and listening to his voice, New life the dead receive; The mournful, broken hearts rejoice; The humble poor, believe.

Hear him, ye deaf; his praise, ye dumb, Your loosened tongues employ; Ye blind, behold your Savior come; And leap, ye lame, for joy. *Amen.*

Cover portrait by Floyd A. Johnson
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The Upper Room

The Green Hill Conference

An Original Play

by

MILTON H. GILBERT

SATURDAY, APRIL 20, 1985
LOUISBURG COLLEGE AUDITORIUM
Louisburg, North Carolina

THE CE[illegible] LIBRARY

The Upper Room

The Green Hill Conference

An Original Play
by
MILTON H. GILBERT

presented

Saturday, April 20, 1985 ..... 11:00 a.m.
5:00 p.m.

in

The Louisburg College Auditorium

Directed by
R.W. MIZE

Lighting Crew ..... Larry Smith
Paul Hendrix

Set Design ..... R.W. Mize

Drama Coordinator ..... Beth Norris

Stage Manager ..... Vance Collom

Musicians ..... Craig Elier
Alicia Butler

Special Thanks To:

Dr. J. Allen Norris, *President of Louisburg College*
Charlie-John Smith, *Drama Director at Louisburg College*
Allen de Hart, *Director of Public and Cultural Affairs at Louisburg College*
Anne Brown, Grace Stafford, George-Anne Williard, Frank Grill,
Marybelle Davis, Charles Davis, Martha Davis

CAST
in order of appearance

Green Hill, III ..... Heath Gilbert

Nancy Hill ..... Lindsay Mize

Beverly Allen ..... Steven Brooks

Jesse Lee ..... Milton H. Gilbert

Dr. Thomas Coke ..... Sidney E. Stafford

Dr. John King ..... Thomas A. Riggan

Francis Asbury ..... Mel Sechrest

Stage Manager ..... Craig Eller

John Dickens ..... John Houston

Major Green Hill ..... James Exum

Mary Hill ..... Beth Norris

James O'Kelley ..... Ralph E. Wall

The Slave ..... Willie Perry

TECHNICAL CREW

Stage Manager ..... Vance Collom

Lights & Set ..... Larry Smith and Paul Hendrix

DIRECTOR ..... R.W. Mize

Green Hill conference commemorated

On Saturday, April 20, 1985, United Methodists will gather in Louisburg to celebrate the 200th anniversary of the first annual conference ever held in American Methodism.

The first annual conference of American Methodism was held here in Louisburg in the house of Major Green Hill. Two hundred years ago, on April 20, 1785, 26 circuit riding preachers of early Methodism came to the Green Hill House for their first annual conference.

This conference was held a few months after the Christmas Conference of 1784 in Baltimore, Maryland in which the Methodist Episcopal Church was organized. This first session of a Methodist conference in America was presided over by Bishop Francis Asbury and Dr. Thomas Coke. Three additional conferences were later held at the home of Major Green Hill.

Major Green Hill, a Revolutionary War hero, a member of the State General Assembly, and a prominent attorney in Louisburg, was an early strong supporter of the young Methodist Church. Later, Hill moved from Franklin County to Tennessee. His house, known as the Green Hill House, was given to his brother, William Hill whose family still owns the residence.

Of local interest, another participant from Franklin County who attended the Green Hill conference was Dr. John King, a local physician and licensed Methodist minister. Dr. King's descendants still live in Franklin County.

The Green Hill House is now owned by Mrs. George Davis, and it is a national Methodist shrine. Mrs. Davis' husband was a direct descendant of William Hill. Local attorney Charles Davis, son of Marybelle Davis, continues the strong tradition of this historic family's support for the Methodist Church. Dr. Dod Davis, local veterinarian, also a United Methodist, is a direct descendant of William Hill.

On this day, in which United Methodists celebrate the bicentennial of this first annual conference, many activities are planned. At 10 a.m. the Visitor's Center and Museum will open on the Louisburg College campus. Registrations for tours of the Green Hill House will begin at this time.

The museum, located in the College's AC Building, will contain historic artifacts of the churches of Franklin County and other memorabilia of early Methodism, including many histories of the oldest United Methodist Churches in N.C. A walking tour of 14 historic sites is available.

At 10:30 a.m. in the Louisburg College Auditorium, a Methodist Hymn sing will begin the activities of the day. At 11 a.m. the Louisburg Community Players will present *The Green Hill Conference in Drama* in the auditorium. Dr. Milton Gilbert, pastor of the Louisburg United Methodist Church, wrote the pageant.

At 11:45 a.m. a Service of Celebration and Remembering in Worship will be held. Bishop C.P. Minnick, bishop of the Raleigh Area, will be the preacher. Lunch will be from 12:45 to 2 p.m. Those who desire may eat in the college cafeteria for $5 a plate.

From 1-5 p.m. walking tours of historical points of interest for both the college and the town will be offered. At 3 p.m. at the Louisburg United Methodist Church Methodists will celebrate an aspect of their heritage for which they are famous–singing. The drama will be repeated at 5 p.m. in the college auditorium.

Martha Davis, chairperson of the local Bicentennial Committee, extends a warm welcome to all residents of Franklin County and environs to attend the events of this day of historic remembrance. Everyone is urged to come in costume who desires to do so.

If anyone has artifacts for display in the museum, please contact Linda Cottrell. Additional information about the day may be obtained by contacting the Louisburg United Methodist Church.

Rehearsing for the pageant on the Green Hill Conference, to be presented Saturday at 11 a.m. and at 5 p.m. are, from left, James Exum as Green Hill; Dr. Milton Gilbert as Jesse Lee; Sid Stafford as Dr. Thomas Coke; Don Richardson (standing in for Dr. Mel Sechrest) as Francis Asbury; and Tommy Riggan as Dr. John King. Also scheduled to appear in the pageant, entitled "The Upper Room: The Green Hill Conference," are Steve Brooks, Ralph Wall, Willie Perry, Beth Norris, Heath Gilbert, Linsey Mize and Craig Eller. The pageant is being directed by Ray Mize, and Larry Smith is serving as technical director.

[3]

PROPOSAL FOR ORGANIZING AND OPERATING A PRESCHOOL PROGRAM IN THE LOUISBURG UNITED METHODIST CHURCH

1. Purpose of Program. The purpose of our program is to provide a loving, child-centered, learning atmosphere for preschoolers.

2. Philosophy. (a) Our program will seek to provide unique and individually appropriate experiences for each child in order that he/she learn more about him/herself, others, and his/her own world.
(b) Our program will seek to provide the social, emotional, academic, and spiritual needs of every child.
(c) Our program will seek to encourage creative expression through music, art, and play.
(d) Our program will seek to enable the children in problem-solving, enhance language skills, and develop fine and gross motor skills.

3. Facilities. Our preschool program would utilize Louisburg United Methodist Church's regular Preschool Sunday School rooms. Upon approval some of the same equipment (e.g. tables, chairs, etc.) will be used by the Preschool and Sunday School. The Preschool will provide all needed personal equipment, materials, and supplies (easels, paper, crayons, paints, puzzles, etc.). Upon approval Louisburg United Methodist Church playground equipment will be used by the Preschool. Any painting or fixing up of the classroom will be done by the Preschool with the Church's approval.

4. Rent and Utilities. The Preschool will be willing to reimburse Louisburg United Methodist Church for the use of space and utilities.

5. Insurance. A $500,000 Insurance Policy will be purchased through Hodges Insurance Agency, Inc. by the Preschool to cover all liability in the building and on the playground; any illness as a result of snacks prepared for the children; and abuse.

6. Time. Our program will be offered five days a week, 9:00 a.m. to 12:00 a.m., Monday – Friday. We will follow the same schedule as Franklin County Schools for holidays, vacations, and foul weather. The program will operate on a nine month basis.

7. Tuition and Fees. All tuition and fees will be handled by the Preschool.
8. Staff. Two teachers will teach the Tuesday and Thursday three year old class and the Monday, Wednesday and Friday four year old class.

9. Enrollment An average of 12 children will be in each class. A minimum of 20 students will be needed to start this program.

A Typical Day for a 3 or 4 Year Old:

Good Morning (Show and Tell)
Center Time (Block Play, Housekeeping, Manipulatives)
Art Project
Circle Time
Outside Play
Snack
Story Time
Dismissal

MOTION:

Be it resolved that:

The Administrative Council of the Louisburg United Methodist Church approve a request, received on June 2, 1986, from the Raleigh Y.W.C.A. to use two classrooms in the church's education facilities on Tuesday and Thursday mornings from 8:30 a.m. to 12:30 p.m. for the purpose of operating a pre-school program and one additional classroom for a "Mother's Time Out" program on Thursday morning. It is understood in this motion that this pre-school will be for three and four year-old children and will be staffed by qualified teachers. It is understood that the "Mother's Time Out" program will be for infants through two-year olds and will be held on Thursdays from 9:00 a.m. to noon. It is further understood as part of this motion that the Y.W.C.A. will accept all liability for the program and will be totally responsible for the program's administration and operations. Be it further resolved that the Administrative Council direct the Board of Trustees of the Louisburg United Methodist Church, in accordance with paragraph 2532 of the Book of Discipline of the United Methodist Church—1984, to negotiate all matters of fees and insurance with the Raleigh Y.W.C.A. and when they as a majority of the Trustees are satisfied to the details, be empowered to enter into contract with the Raleigh Y.W.C.A. for the operation of a pre-school and a "Mother's Time Out" program at the Louisburg United Methodist Church.

Lucy Burt honored for caring

By TALMADGE EDWARDS JR.
Wake Weekly Special Writer

Sunday was Lucy Perry Burt Day at Louisburg United Methodist Church.

The former director of public welfare for Franklin County was the focus of attention and plaudits from her fellow church members at the church homecoming activities.

Miss Lucy, as she is affectionately called, was called a guardian angel to many needy, sick, elderly, disabled and troubled residents of Franklin County.

Dr. Cecil W. Robbins, former president of Louisburg College, told of Miss Burt's leadership in raising $50,000 in 1956 for improvements at Louisburg College. He said her leadership was crucial to saving the college from closing at that time.

Dr. J. Allen Norris, current president of Louisburg College, presented Miss Burt with a resolution from the college trustees recognizing her many contributions to the college. Miss Burt is a Louisburg College graduate and a trustee from 1969 until her retirement from the board in 1978.

In 1965 she was selected Louisburg alumnus of the year.

Rev. Stan Smith pointed out Miss Burt was intrumental in getting the nutrition program for the elderly started in Louisburg at the Methodist church. He said church sponsorship of birthday parties for those in nursing and rest homes was another of the many church related activities initiated by her.

Smith called Miss Burt "a woman of action, the kind of action that makes caring count for something." He praised her energy, enthusiasm and dedication in promoting causes that promoted the welfare of her fellow man.

and contributions to those of Jesus Christ, who he called the perfect example of a model tenant on earth.

Miss Burt's key role in the local American Cancer Society crusades, the beginning of the local mental health program and many other community service projects was noted by friends, neighbors and fellow church members during the luncheon and fellowship period Sunday.

Miss Burt, who currently resides at the Pines Rest Home, was born in Louisburg. She is the daughter of the late Dr. Samuel Perry Burt, who was Franklin County's health director for many years, and Viola Davis Burt of Warren County.

Her sister, Mrs. Mary Exum Burt Veazey, resides in Raleigh.

She completed her public school education in Franklin County, and graduated from Louisburg College in 1926.

She earned a bachelors degree in English from Duke University in 1928, and taught English for six years in Warren, Columbus and Anson counties.

Miss Burt began her social work career with the Duplin and Cumberland County welfare departments (1934-36).

Following a year of graduate work in sociology at UNC-Chapel Hill in 1936-37, she went to work with the Wake County Welfare Department (1937-41).

During the period 1941-45, Miss Burt worked with the Work Projects Administration (WPA) in Smithfield, the Wake County Juvenile Court and Wake County Welfare Department.

She came to the Franklin County Welfare Department in 1946 as a social worker under the supervision of Mrs. John Mitchener.

Rev. George Blount, left, Dr. Cecil Robbins and Rev. Stan Smith praised Miss Burt for her many contributions to her community
—Talmadge Edwards Jr. photo

Franklin County. She endeared herself to many citizens who learned she really cared, and could be counted on in times of trouble and hardship.

In 1956 she went to work with the state welfare department as a quality control coordinator under the direction of Miss Ellen Winston, then commissioner of welfare. Miss Burt worked in this capacity until her retirement in 1967.

In a typical self-effacing way Miss Burt was overheard Sunday praising the contributions of others. When asked to pose for a photo, her crisp, businesslike response was, "What for?"

Dr. Cecil W. Robbins Honored As Tar Heel of the Week

(This article is taken from The Raleigh News and Observer, Sunday, August 1, 1965, and was written by Dave Erwin, staff writer.)

"On a hot summer day at Louisburg College, the cannon rumble of the world seems far away. The astonishing commotion of the teeming present-day campus is not even an echo.

On the shady east campus are oak groves among which Union cavalry camped 100 years ago. There is an old frame building which housed the original Franklin Academy chartered in 1787 that marked the beginning of the Methodist junior college.

That is one side of Louisburg College. On the other side, are two sleek dormitories emblazoned with the bright colors and clean lines of modern architecture, and the white marble face of the new library being built.

In the office of its president, the suspicion is confirmed that Louisburg College is no longer a campus of the past but a junior college striving to enter if not the commotion, at least the excitement of today's higher education.

Growth Period

Since Dr. Cecil W. Robbins came to Louisburg 10 years ago, that college has undergone the greatest period of growth in its 178 year history.

In the past 10 years, enrollment has tripled, faculty doubled, and major structures have been added; a central heating plant, a college union-cafeteria, a men's residence hall, a women's residence hall; and the original campus, which includes a classroom building and a fine arts building, has been repurchased.

Construction began in January on a new library which will cost more than $375,000. The academy restoration and a new science building are on the drawing board.

Dr. Robbins has a goal for students who come to his campus, too, that they not "settle down to lives of dull mediocrity, lives of least resistance."

Friend and Critic

A preacher by calling and a newspaper man by inclination, Dr. Robbins is both friend and critic of the present generation of college students.

"Students have a lot more sense than adults give them credit for," he says. "They see through sham and hypocrisy more quickly than adults.

"So many people are afraid to let controversial issues be discussed on the college campus. This attitude was epitomized by the legislature that passed the speaker ban law." Dr. Robbins continues. "But students are capable of distinguishing between true and false, and of making up their own minds.

"This generation of young people has grown up in a time of material prosperity. They have had opportunities my generation didn't have. They have had more freedom.

"I cannot say that they are better or worse (than the older generation). I can say they have had a poor example set for them.

"Young people today are more alert, more socially sensitive, more alive. They also are more difficult to deal with."

Bold Questions

Dr. Robbins says today "There is a re-

Dr. Cecil W. Robbins

surgence of emphasis on freedom, sometimes without awareness of the responsibility that goes with it. I have told my students I would like to give them as much responsibility in self-government as they are willing to assume responsibility."

"I am not alarmed at the questioning of today's students. I am more afraid of the person who accepts everything he hears than of the person who questions. Students question everything, they always have. Only now they are more open and bolder."

Dr. Robbins comments that "it isn't easy to be a Christian college in a time when emphasis is placed on scientific technology and materialism."

His idea of a Christian college is not one of restrictions that shut out the world but "a vital community dealing with vital issues of today, where the student is confronted with his relationship to God and to his fellowman."

Just as Dr. Robbins is critical of a materialistic, secular age, he is also critical of the church whose minister is.

"The church is in danger of becoming a status symbol. It is the last to move and often deals with matters that aren't important. I do not think that young people today question Christianity and the Gospel as much as they question the church."

Active In Church

Although he is a college president, Dr. Robbins is active within the organization of the Methodist Church in matters that are important. As vice president of the Board of Christian Social Concerns of the North Carolina Conference of the Methodist Church, Dr. Robbins helped draft the statement on race recently presented to the annual Conference meeting in June.

As editor and manager of the North Carolina Christian Advocate, a Methodist publication with a circulation of 31,000, from 1949-1955, Dr. Robbins wrote on topical issues including a debate on "Methodism's Pink Fringe" with which he took issue and he says, "Became identified with the liberal element of the church."

Those who know him say he is neither liberal nor conservative, but, in the words of James Auman, executive director of the association of Methodist colleges of the North Carolina Conference, "a humble man

of definite convictions and a real concern for young people."

Cecil W. Robbins was born on a cotton farm near Shannon, Miss., in 1906. His parents, Mr. and Mrs. R. L. Robbins, are still living near the farm where Cecil, his brother and two sisters were reared.

As a young boy, Dr. Robbins walked to a three-room country school house three miles from his home. When he got tired of that mode of transportation, he traded his guitar for a bicycle.

A few years later he rode in buggy to the high school in Shannon, and his senior year, he hopped a ride with a friend in a T-model Ford. "That ought to represent some kind of evolution," he says.

From Shannon, Dr. Robbins went to Birmingham-Southern College with the full intention of becoming a newspaperman. He worked his way through college writing for a Birmingham newspaper in the afternoons and evenings, an experience of earning his own money which every student ought to have, he says now.

Although he changed his mind about journalism in his sophomore year and decided to become a minister, Dr. Robbins said he continued his interest in writing. It was long his habit to write one new sermon a week.

He also had the habit of walking a mile before breakfast, until some hip trouble last fall interfered. Still he wakes up not later than 6 a. m.

"As they say, you can get a boy out of the country, but not the country out of a boy," he remarks.

Duke Scholarship

In 1930, the young Mississippian came to Duke University Divinity School on a scholarship from Duke Endowment. In the summer of 1932, he preached in a particularly important revival in Vance county. He got only one convert, but "that one stuck." It was his wife, the former Eloise Sorrell of Chapel Hill, who was playing the organ in her grandmother's church.

They were married in April 1933, and in June, Dr. Robbins received his B.D. degree from Duke, with the help of his new wife who typed his thesis.

Dr. Robbins joined the N. C. Conference of the Methodist Church in 1932 and was ordained Deacon in 1934, and Elder in 1936. Between the years 1932-1949, he served pastorates at Manteo; Jenkins Memorial Church, Raleigh; Fremont; Mount Olive; and Warrenton.

During his pastorate in Wayne County, at Fremont and Mount Olive, Dr. Robbins remembers one special occasion. A women's circle invited a musical group from Seymour Johnson Air Force Base to play for a church meeting. Somebody along the line fouled the order, and when the group turned up it gave out with some lowdown jazz.

Saw the Joke

"We just sat there. Everybody was too embarrassed to move," he recalls. "But later we saw the joke, and I guess the Lord had a good laugh over it too."

Later the theater manager in the town accused Dr. Robbins of operating in competition with him.

In 1949, the former newspaper man re-

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Dr. Cecil Robbins

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turned to his old field and became editor of the *North Carolina Carolina Christian Advocate*, whose circulation he raised from 15,000 to 31,000.

While editor, he spent a summer in Austria and Germany as Counselor for a N. C. Conference European Youth Caravan working with refugees, an experience he terms "unforgettable."

When he was asked in June, 1955, to become president of Louisburg College, "I didn't want to leave the Advocate. But I also didn't think anything was more important than working with young people. I wanted to serve where I was needed and could do the most good."

Dr. and Mrs. Robbins aren't going to leave Louisburg. They recently bought a house of their own not far from the College so that they can stay in the pleasant tree-filled little town after he retires from the presidency.

Mrs. Robbins is organist at the Methodist church and at the college, and it looks like they are there to stay.

Meanwhile Dr. Robbins is working on making Louisburg College, the oldest chartered institution operating as a junior college, one of the best junior colleges around.

Louisburg - Louisburg

Seniors on the Go - The senior members of Louisburg have literally traveled from the mountains to the sea in the last year. Meeting and eating is another popular activity for these seniors, but one of the outgrowths has been the service in form of transportation to and from bank, grocery, and doctor's office. Their "give a call - get a call" network provides a source of comfort to many who live alone.

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